

presented by it. The term Ab generally signifies a ¹⁶ father: but in this instance it certainly relates to a serpent, which was indifferently stiled Ab, Aub, and ¹⁷ Ob. I take Abaddon, or, as it is mentioned in the Revelations, Abaddon, to have been the name of the same Ophite God, with whose worship the world had been so long infected. He is termed by the Evangelist ¹⁸ Ἀβαδδων, τον Ἀγγελον της Ἀβυσσος, the angel of the bottomless pit; that is, the prince of darkness. In another place he is described as the ¹⁹ dragon, that old serpent, which is the devil, and Satan. Hence I think, that the learned Heinsius is very right in the opinion, which he has given upon this passage; when he makes Abaddon the same as the serpent Pytho. Non dubitandum est, quin Pythius Apollo, hoc est spurcus ille spiritus, quem Hebræi Ob, et Abaddon, Hellenistæ ad verbum Ἀπολλωνια, cæteri Ἀπολλωνια, dixerunt, sub hâc formâ, quâ miseriam humano generi invexit, primo cultus ²⁰.

It is said, that in the ritual of Zoroaster, the great expanse of the heavens, and even nature itself, was described under the symbol of a serpent ²¹. The like was mentioned in the

¹⁶ Bochart supposes this term to signify a father, and the purport of the name to be Pater magnificus. He has afterwards a secondary derivation. Sed fallor, aut Abdir, vel Abadir, cum pro lapide sumitur, corruptum ex Phœnicio Eben-Dir, lapis sphæricus. Geog. Sac. L. 2. c. 2. p. 708.

¹⁷ See Radicals. P. 49, and Deuteronomy. c. 18. v. 17.

¹⁸ ἔχουσαι βασιλεα ἐφ' αὐτῶν τον Ἀγγελον της Ἀβυσσος· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδων, ἐν δὲ τῇ Ἑλληνικῇ ὀνομα εχει Ἀπολλων. Revelations. c. 9. v. 11.

¹⁹ Revelations. c. 20. v. 2, Abaddon signifies serpens Dominus, vel Serpens Dominus Sol.

²⁰ Daniel Heinsius. Aristarchus. P. 11.

²¹ Euseb. P. E. L. 1. p. 41, 42.

Ootateuch of Ootanes: and moreover, that in Persis and in other parts of the east they erected temples to the serpent tribe, and held festivals to their honour, esteeming them ²² Θεός τις μεγιστος, και αρχηγος των όλων, *the supreme of all Gods, and the superintendants of the whole world.* The worship began among the people of Chaldea. They built the city Opis upon the ²³ Tigris, and were greatly addicted to divination, and to the worship of the serpent ²⁴. Inveni sunt ex iis (Chaldeis) augures, et magi, divinatores, et fortilegi, et inquirentes Ob, et Ideoni. From Chaldea the worship passed into Egypt, where the serpent Deity was called Canoph, Can-eph, and C'neph, It had also the name of Ob, or Oub, and was the same as the Basiliscus, or Royal Serpent; the same also as the Thermuthis: and in like manner was made use of by way of ornament to the statues of their ²⁵ Gods. The chief Deity of Egypt is said to have been Vulcan, who was also stiled Opas, as we learn from ²⁶ Cicero. He was the same as Ofiris, the Sun; and hence was often called Ob-El, five Pytho Sol: and there were pillars sacred to him with curious hieroglyphical inscriptions, which had the same name. They were very lofty, and narrow in comparison of their length; hence among the Greeks, who co-

²² Euseb. ibidem. Ταδε αυτα και Οσανης κτλ.

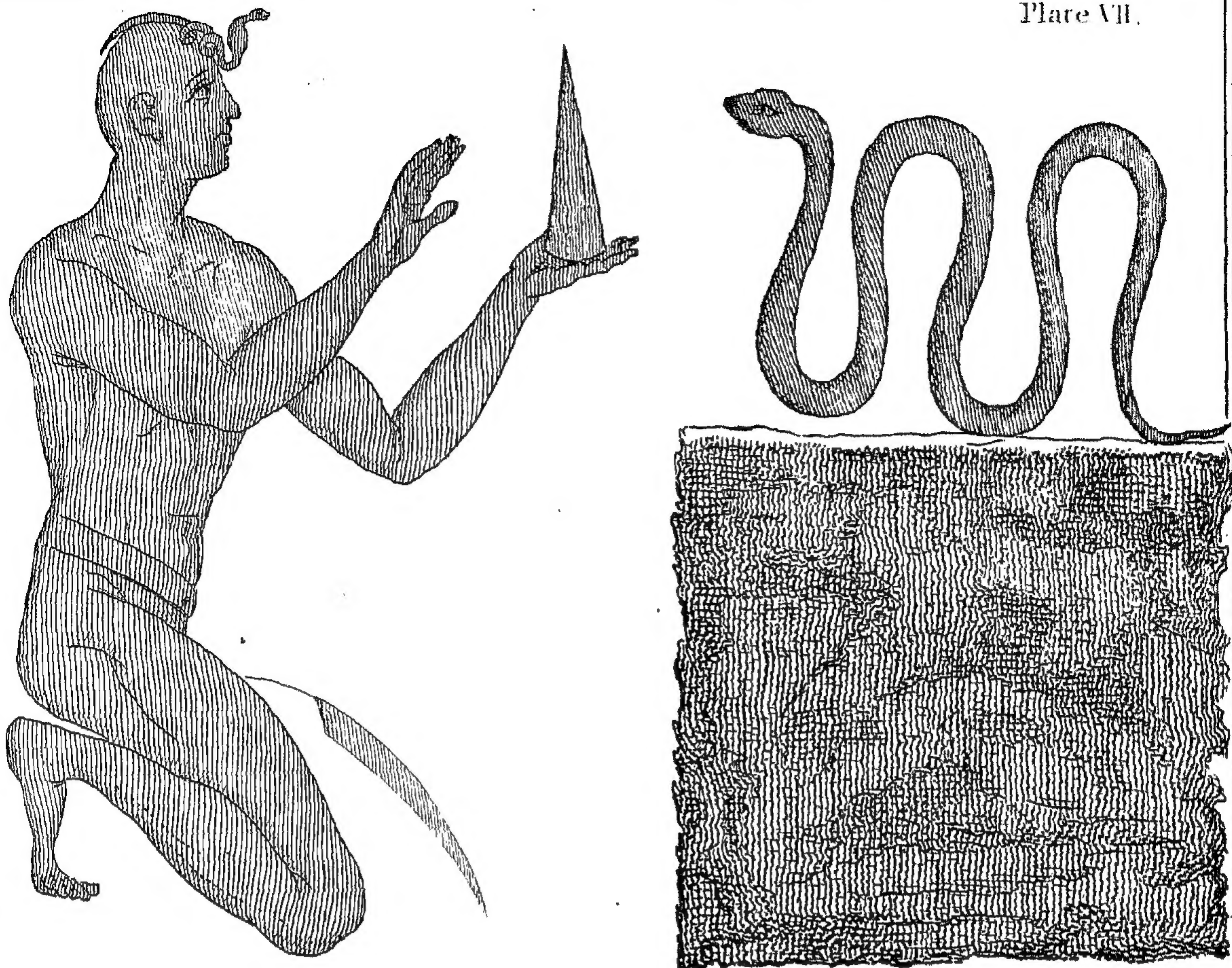
²³ Herod. L. 2. c. 189. also Ptolemy.

²⁴ M. Maimonides in more Nevochim. See Selden de Diis Syris. Synt. 1. c. 3. p. 49.

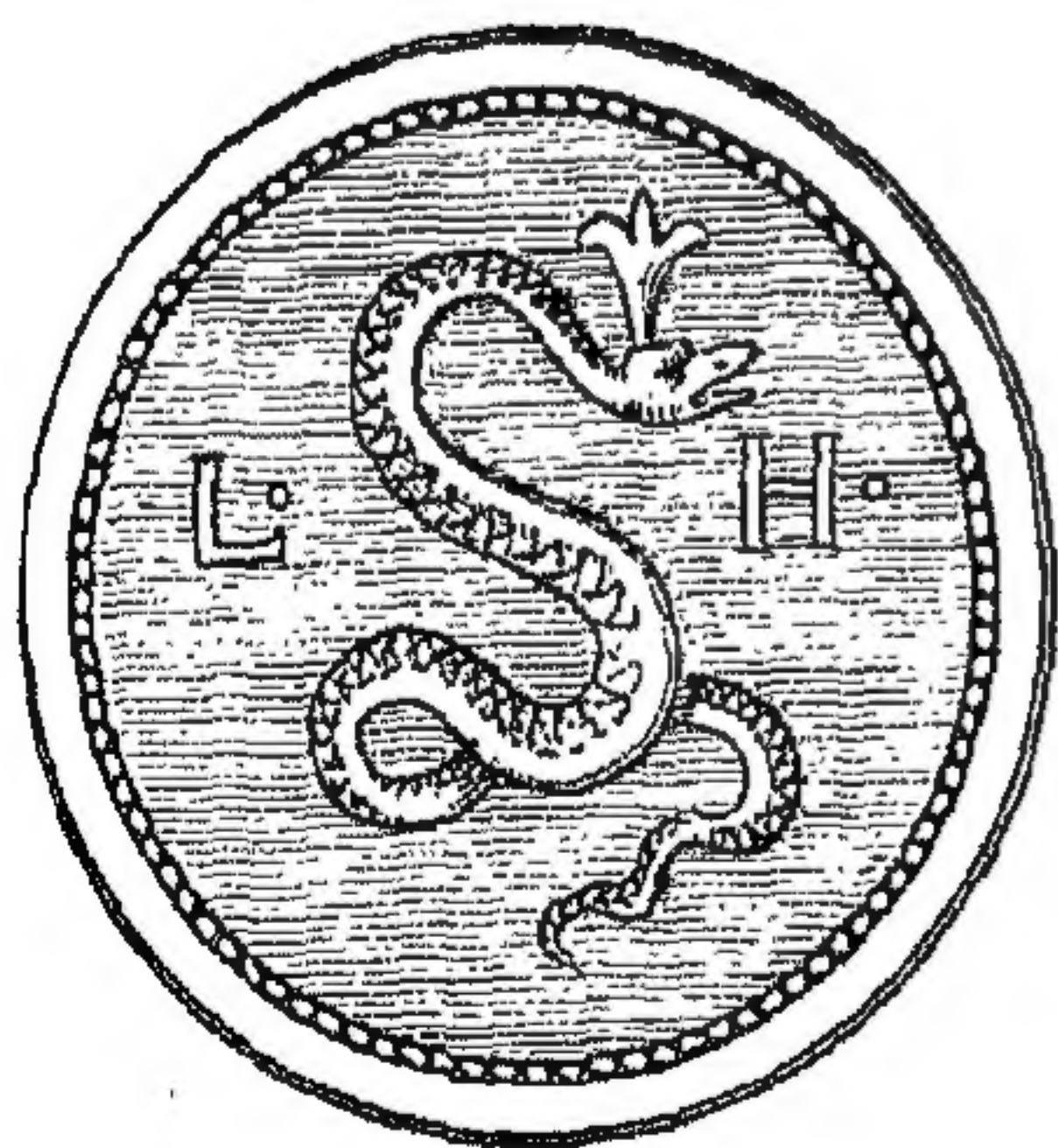
²⁵ Ουβαιον, ο εστιν Ελληνιστι Βασιλισκον· ονπερ χρυσουν ποιηντες Θεοις περιτιθεασιν. Horapollo. L. 1. p. 2.

Ουβαιον is so corrected for Ουραιον, from MSS. by J. Corn. De Pauw.

²⁶ Cicero de Nat. Deor. L. 3.



Ophis & Thormuthis, sive Ob. Basiliscus Aegyptiacus, cum sacerdote supplicante.



pied from the Egyptians, every thing gradually tapering to a point was stiled Obelos, and Obeliscus. Ophel (Oph-El) was a name of the same purport: and I have shewn, that many sacred mounds, or Tapha, were thus denominated from the serpent Deity, to whom they were sacred.

Sanchoniathon makes mention of an history, which he once wrote upon the worship of the serpent. The title of this work according to Eusebius was, ²⁷ Ethothion, or Ethothia. Another treatise upon the same subject was written by Pherecydes Syrus, which was probably a copy of the former; for he is said to have composed it, ²⁸ *παρὰ Φοινικῶν λαβὼν τὰς ἀφορμὰς*, *from some previous accounts of the Phœnicians*. The title of his book was the Theology of Ophion, stiled Ophioneus; and of his worshipers, called Ophionidæ. Thoth, and Athoth, were certainly titles of the Deity in the Gentile world: and the book of Sanchoniathon might very possibly have been from hence named Ethothion, or more truly Athothion. But from the subject, upon which it was written, as well as from the treatise of Pherecydes, I should think, that Athothion, or Ethothion, was a mistake for Ath-ophion, a title which more immediately related to that worship, of which the writer treated. *Ath* was a sacred title, as I have shewn: and I imagine, that this dissertation did not barely relate to the serpentine Deity; but contained accounts of his votaries, the Ophitæ, the principal of which were the sons of Chus. The worship of the Serpent began among

²⁷ Præp. Evan. L. i. p. 41.

²⁸ Euseb. supra.

them;

them ; and they were from thence denominated Ethiopians, and Aithopians, which the Greeks rendered *Αἰθιοπες*. It was a name, which they did not receive from their complexion, as has been commonly surmised ; for the branch of Phut, and the Lubim, were probably of a deeper die : but they were so called from Ath-Ope, and Ath-Opis, the God, which they worshiped. This may be proved from Pliny. He says that the country Æthiopia (and consequently the people) had the name of Æthiop from a personage who was a Deity—ab ²⁹ *Æthiope Vulcani filio*. The Æthiopes brought these rites into Greece : and called the island, where they first established them, ³⁰ *Ellopia, Solis Serpentis insula*. It was the same as Eubœa, a name of the like purport ; in which island was a region named Æthiopium. Eubœa is properly Oub-Aia ; and signifies the Serpent-Island. The same worship prevailed among the Hyperboreans, as we may judge from the names of the sacred women, who used to come annually to Delos. They were priestesses of the Tauric Goddess, and were denominated from her titles.

³¹ ΟΥΠΙΣ ΤΕ, ΛΟΞΩ ΤΕ, ΚΑΙ ΕΥΑΙΩΝ Ἐκαεργη.

Hercules was esteemed the chief God, the same as Chronus ; and was said to have produced the Mundane egg. He was represented in the Orphic Theology under the mixed symbol of a ³² lion and a serpent : and sometimes of a ³³ serpent

²⁹ L. 6. p. 345.

³⁰ Strabo. L. 10. p. 683. It was supposed to have had its name from Ellops, the Son of Ion who was the brother of Cothus.

³¹ Callimachus. H. in Delon. V. 292. Ευαιων, Eva-On, Serpens Sol.

³² Athenagoras. Legatio. P. 294. Ηρακλης Χρονος.

³³ Athenag. P. 295. Ηρακλης Θεος—δρακων ἐλικτος.

only. I have before mentioned, that the Cuthites under the title of Heliadae settled at Rhodes: and, as they were Hivites or Ophites, that the island in consequence of it was of old named Ophiusa. There was likewise a tradition, that it had once swarmed with ³⁴ serpents. The like notion prevailed almost in every place, where they settled. They came under the more general titles of Leleges and Pelasgi: but more particularly of Elopians, Europeans, Oropians, Asopians, Inopians, Ophionians, and Æthiopes, as appears from the names, which they bequeathed; and in most places, where they resided, there were handed down traditions, which alluded to their original title of Ophites. In Phrygia, and upon the Hellespont, whither they sent out colonies very early, was a people stiled *Οφιογενεις*, or the serpent-breed; who were said to retain an affinity and correspondence with ³⁵ serpents. And a notion prevailed, that some hero, who had conducted them, was changed from a serpent to a man. In Colchis was a river Ophis; and there was another of the same name in Arcadia. It was so named from a body of people, who settled upon its banks, and were said to have been conducted by a serpent: ³⁶ *Τον ἡγεμόνα γενεσθαι δράκοντα*. These reptiles are seldom found in islands, yet Tenos one of the Cyclades was supposed to have once swarmed with them. ³⁷ *Εν τῇ Τήνῳ, μιὰ τῶν Κυκλαδῶν νησῶ,*

³⁴ It is said to have been named Rhodus from Rhod, a Syriac word for a serpent. Bochart. G. S. P. 369.

³⁵ *Ενταυθα μυθοῦσι τῆς Οφιογενεὶς συγγενείαν τινα εἶναι πρὸς τῆς ὀφίς.* Strabo. L. 13. p. 880. Ophiogenæ in Hellesponto circa Parium. Pliny. L. 7. p. 371.

³⁶ Pausan. L. 8. p. 614.

³⁷ Aristoph. Plutus. Schol. V. 718.

οφεις και σκορπιοι δεινοι εγινοντο. Thucydides mentions a people of Ætolia called ³⁸ Ophionians: and the temple of Apollo at Patara in Lycia seems to have had its first institution from a priestess of the same ³⁹ name. The island of Cyprus was stiled Ophiusa, and Ophiodes, from the serpents, with which it was supposed to have ⁴⁰ abounded. Of what species they were is no where mentioned; excepting only that about Paphos there was said to have been a ⁴¹ kind of serpent with two legs. By this is meant the Ophite race, who came from Egypt, and from Syria, and got footing in this ⁴² island. They settled also in Crete, where they increased greatly in numbers; so that Minos was said by an unseemly allegory, ⁴³ οφεις ερησαι, serpentes minxisse. The island Seriphus was one vast rock, by the Romans called ⁴⁴ saxum seriphium; and made use of as a larger kind of prison for banished persons. It is represented as having once abounded with serpents; and it is stiled by Virgil *serpentifera*, as the passage is happily corrected by Scaliger.

⁴⁵ Æginamque simul, serpentiferamque Seriphon.

³⁸ L. 3. c. 96. Strabo. L. 10. p. 692.

³⁹ Steph. Byzant. Παταρα.

⁴⁰ Βη δ' επ' εραν Διαι φευγων οφιδεα Κυπρον. Parthenius. See Vossius upon Pomp. Mela. L. 1. c. 6. p. 391.

Ovid Metamorph. L. 10. v. 229. Cypri arva Ophiusia.

⁴¹ They were particularly to be found at Paphos. Apollon. Discolus. Mirabil. c. 39. Οφης ποδας εχων δυο.

⁴² Herodotus. L. 7. c. 90. Οι δε απο Αιθιοπιας, ως αυτοι Κυπριοι λεγουσιν.

⁴³ Ο γαρ Μινως οφεις, και σκορπιους, και σκολοπενδρας ερεσκεν κλ. Antonin. Liberalis. c. 41. p. 202. See notes, P. 276.

⁴⁴ Tacitus. Annal. L. 4. c. 21.

⁴⁵ In Ceiri.

It had this epithet not on account of any real serpents, but according to the Greeks from ⁴⁶ Medusa's head, which was brought hither by Perseus. By this is meant the serpent Deity, whose worship was here introduced by people called Perefians. Medusa's head denoted divine wisdom: and the island was sacred to the serpent, as is apparent from its name ⁴⁷. The Athenians were esteemed Serpentigenæ; and they had a tradition, that the chief guardian of their Acropolis was a ⁴⁸ serpent. It is reported of the Goddess Ceres, that she placed a dragon for a guardian to her temple at ⁴⁹ Eleusis; and appointed another to attend upon Erectheus. Ægeus of Athens according to Androtion was of the ⁵⁰ serpent breed: and the first king of the country is said to have been ⁵¹ Δρακων, a Dragon. Others make Cecrops the first who reigned. He is said to have been ⁵² διφους, of a twofold nature; *συμφυες εχων σωμα ανδρος και δρακοντος*, being formed with the body of a man blended with that of a serpent. Diodorus says, that this was a circumstance deemed by the Athenians inexplicable: yet he labours to explain it by representing Cecrops, as half a man, and half a ⁵³ brute; because

cause

⁴⁶ Strabo. L. 10. p. 746.

⁴⁷ What the Greeks rendered Σερπιφος was properly Sar-Iph; and Sar-Iphis, the same as Ophis: which signified Petra Serpentis, five Pythonis.

⁴⁸ Herodotus. L. 8. c. 41.

⁴⁹ Strabo. L. 9. p. 603.

⁵⁰ Lycophron Scholia. V. 496. *απο των οδοντων τε δρακοντος*.

⁵¹ Meursius de reg. Athen. L. 1. c. 6.

⁵² Apollodorus. L. 3. p. 191.

⁵³ Diodorus. L. 1. p. 25. Cecrops is not by name mentioned in this passage

according

cause he had been of two different communities. Eustathius likewise tries to solve it nearly upon the same principles, and with the like success. Some had mentioned of Cecrops, that he underwent a metamorphosis, ⁵⁴ ἀποφews εἰς ἀνθρώπον ελθεῖν, *that he was changed from a serpent to a man*. By this was signified according to Eustathius, that Cecrops by coming into Hellas divested himself of all the rudeness, and barbarity of his ⁵⁵ country, and became more civilized and humane. This is too high a compliment to be payed to Greece in its infant state, and detracts greatly from the character of the Egyptians. The learned Marsham therefore animadverts with great justice. ⁵⁶ Est verisimilius illum ex Ægypto mores magis civiles in Græciam induxisse. *It is more probable, that he introduced into Greece, the urbanity of his own country, than that he was beholden to Greece for any thing from thence*. In respect to the mixed character of this personage, we may, I think, easily account for it. Cecrops was certainly a title of the Deity, who was worshiped under this ⁵⁷ emblem. Something of the like nature was mentioned of Triptolemus, and ⁵⁸ Erichthonius :

according to the present copies : yet what is said, certainly relates to him, as appears by the context, and it is so understood by the learned Marsham. See Chron. Canon. P. 108.

⁵⁴ Eustat. on Dionys. P. 56. Edit. Steph.

⁵⁵ Τον βαρβαρον Αἰγυπτιασμον αφεις. κτλ. *ibid.*

See also Tzetzes upon Lycophron. V. 111.

⁵⁶ Chron. Canon. P. 109.

⁵⁷ It may not perhaps be easy to decipher the name of Cecrops : but thus much is apparent, that it is compounded of Ops, and Opis, and related to his symbolical character.

⁵⁸ Δρακοντας δυο περι τον Εριχθονιον. Antigonus Carystius. c. 12.

and the like has been said above of Hercules. The natives of Thebes in Bœotia, like the Athenians above, esteemed themselves of the serpent race. The Lacedæmonians likewise referred themselves to the same original. Their city is said of old to have swarmed with ⁵⁹ serpents. The same is said of the city Anyclæ in Italy, which was of Spartan original. They came hither in such abundance, that it was abandoned by the ⁶⁰ inhabitants. Argos was infested in the same manner, till Apis came from Egypt, and settled in that city. He was a prophet, the reputed son of Apollo, and a person of great skill and sagacity. To him they attributed the blessing of having their country freed from this evil.

⁶¹ Ἀπὶς γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας,
 Ἰατρομαντὶς, παῖς Ἀπολλωνίου, χθονα
 Τὴν δ' ἐκκαθαίρει κνωδαλῶν βροτοφθορῶν.

Thus the Argives gave the credit to this imaginary personage of clearing their land of this grievance: but the brood came from the very quarter, from whence Apis was supposed to have arrived. They were certainly Hivites from Egypt: and the same story is told of that country. It is represented as having been of old over-run with serpents; and almost depopulated through their numbers. Diodorus Siculus seems to understand this ⁶² literally: but a region, which was annually overflowed, and that too for so long a season, could

⁵⁹ Aristot. de Mirabilibus, Vol. 2. p. 717.

⁶⁰ Pliny. L. 3. p. 153. L. 8. p. 455.

⁶¹ Æschyli Supplices, P. 516.

⁶² L. 3. p. 184.

not well be liable to such a calamity. They were serpents of another nature, with which it was thus infested : and the history relates to the Cuthites, the original Ophitæ, who for a long time possessed that country. They passed from Egypt to Syria, and to the Euphrates : and mention is made of a particular breed of serpents upon that river, which were harmless to the natives, but fatal to every body else. ⁶³ This, I think, cannot be understood literally. The wisdom of the serpent may be great ; but not sufficient to make these distinctions. These serpents were of the same nature as the ⁶⁴ birds of Diomedes, and the dogs in the temple of Vulcan : and these histories relate to Ophite priests, who used to spare their own people, and sacrifice strangers, a custom, which prevailed at one time in most parts of the world. I have mentioned that the Cuthite priests were very learned : and as they were Ophites, whoever had the advantage of their information, was said to have been instructed by serpents. Hence there was a tradition, that Melampus was rendered prophetic from a communication with these ⁶⁵ animals. Something similar is said of Tirefias.

As the worship of the serpent was of old so prevalent, many places, as well as people from thence, received their names. Those who settled in Campania were called Opici ; which some would have changed to Ophici ; because they were denominated from serpents. ⁶⁶ Οἱ δὲ (φασιν) ὅτι Οφίχοι

⁶³ Apollonius Dyscolus. c. 12. and Aristot. de Mirabilibus. Vol. 2. p. 737.

⁶⁴ Aves Diomedis—judicant inter suos et advenas, &c. Isidorus Orig. L. 12. c. 7. Pliny. L. 10. c. 44.

⁶⁵ Apollodorus. L. 1. p. 37.

⁶⁶ Stephanus Byzant. Οφίχοι.

απο των οφιων. But they are in reality both names of the same purport, and denote the origin of the people. We meet with places called Opis, Ophis, Ophitæa, Ophionia, Ophioëssa, Ophiodes, and Ophiusa. This last was an ancient name, by which, according to Stephanus, the islands Rhodes, Cythnus, Bessicus, Tenos, and the whole continent of Africa, were distinguished. There were also cities so called. Add to these places denominated Oboth, Obona, and reversed Onoba, from Ob, which was of the same purport. Clemens Alexandrinus says that the term Eva signified a serpent, if pronounced with a proper ⁶⁷ aspi-rate. We find that there were places of this name. There was a city Eva in ⁶⁸ Arcadia: and another in ⁶⁹ Macedonia. There was also a mountain Eva, or Evan, taken notice of by ⁷⁰ Pausanias, between which and Ithome lay the city Mef-sene. He mentions also an Eva in Argolis, and speaks of it as a large town. Another name for a serpent, of which I have as yet taken no notice, was Patan, or Pitan. Many places in different parts were denominated from this term. Among others was a city in ⁷² Laconia; and another in ⁷³ Myfia, which Stephanus styles a city of Æolia. They were

⁶⁷ The same is said by Epiphanius. *Ευια τον οφιν παρ'ες Εβραιων ονομαζηται.*
Epiphanius advers. Hæres. L. 3. tom. 2. p. 1092.

⁶⁸ Steph. Byzant.

⁶⁹ Ptolemy. P. 93. *Ευια.*

⁷⁰ Pausanias. L. 4. p. 356.

⁷¹ L. 2. p. 202.

⁷² Pausan. L. 3. p. 249.

⁷³ There was a city of this name in Macedonia, and in Troas. Also a river.
undoubtedly

undoubtedly so named from the worship of the serpent, Pitān : and had probably Dracontia, where were figures and devices relative to the religion, which prevailed. Ovid mentions the latter city, and has some allusions to its ancient history, when he describes Medea as flying through the air from Attica to Colchis.

⁷⁴ Æoliam Pitānem lævā de parte relinquit,

Factaque de saxo longi simulacra *Draconis*.

The city was situated upon the river Eva or Evan, which the Greeks rendered ⁷⁵ Evenus. It is remarkable, that the Opici, who are said to have been denominated from serpents, had also the name of Pitānatæ: at least one part of that family were so called. ⁷⁶ Τινὰς δὲ καὶ Πιτανάτας λεγέσθαι. Pitānatæ is a term of the same purport as Opici, and relates to the votaries of Pitān, the serpent Deity, which was adored by that people. Menelaus was of old stiled ⁷⁷ Pitānates, as we learn from Hesychius: and the reason of it may be known from his being a Spartan, by which was intimated one of the serpentigenæ, or Ophites. Hence he was represented with a serpent for a device upon his shield. It is said that a brigade, or portion of infantry, was among some of the Greeks named ⁷⁸ Pitānates; and the soldiers in consequence of it must have been termed Pitānatæ: undoubt-

⁷⁴ Ovid Metamorph. L. 7. v. 357.

⁷⁵ Strabo. L. 13. p. 913. It is compounded of Eva-Ain, the fountain, or river of Eva, the serpent.

⁷⁶ Strabo. L. 5. p. 383.

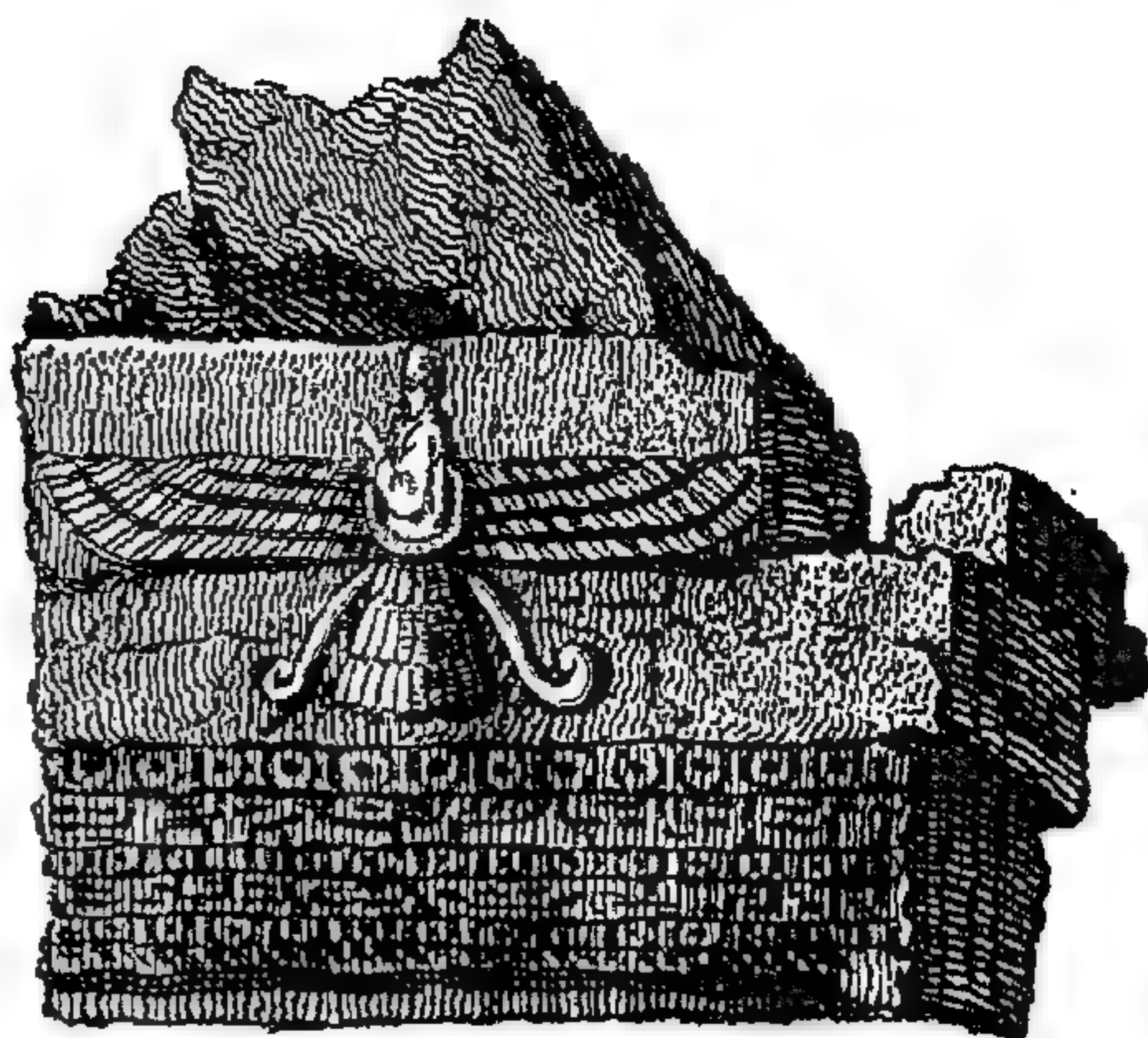
⁷⁷ Μενελάου, ὃς ἦν Πιτανάτης. Hesych.

Δρακὼν ἐπὶ τῇ ἀσπίδι (Μενελάου) ἐστὶν ἐργασμένος. Pausan. L. 10. p. 863.

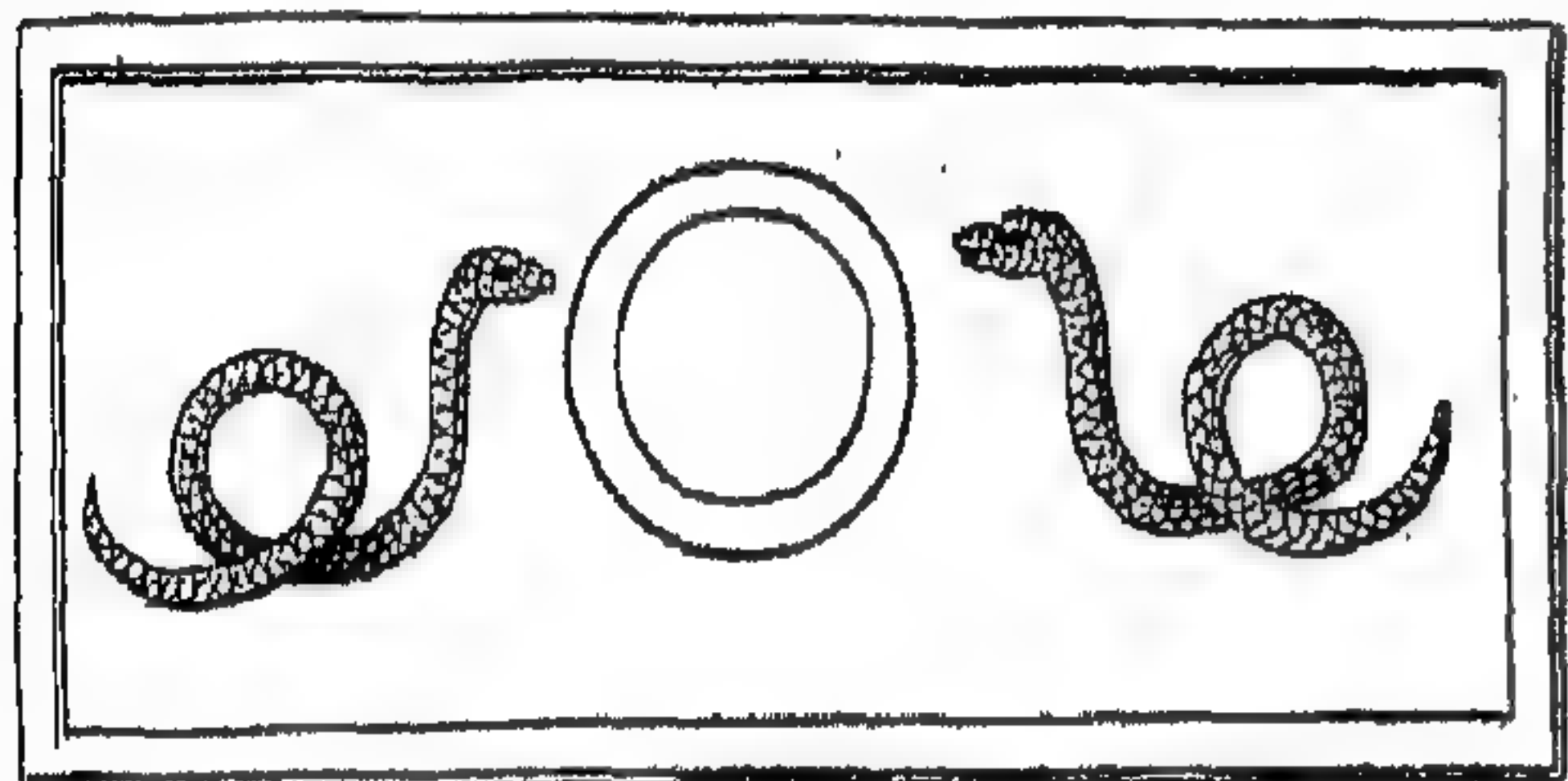
⁷⁸ Πιτανάτης, λόχος. Hesych.



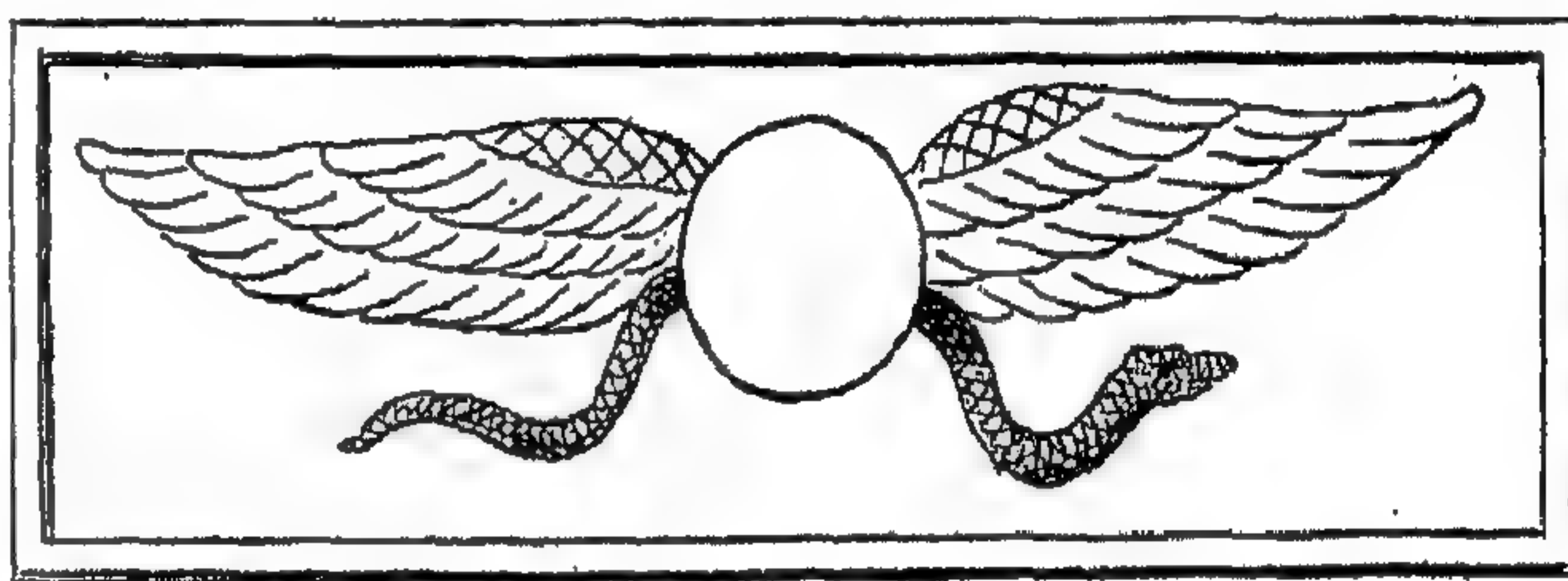
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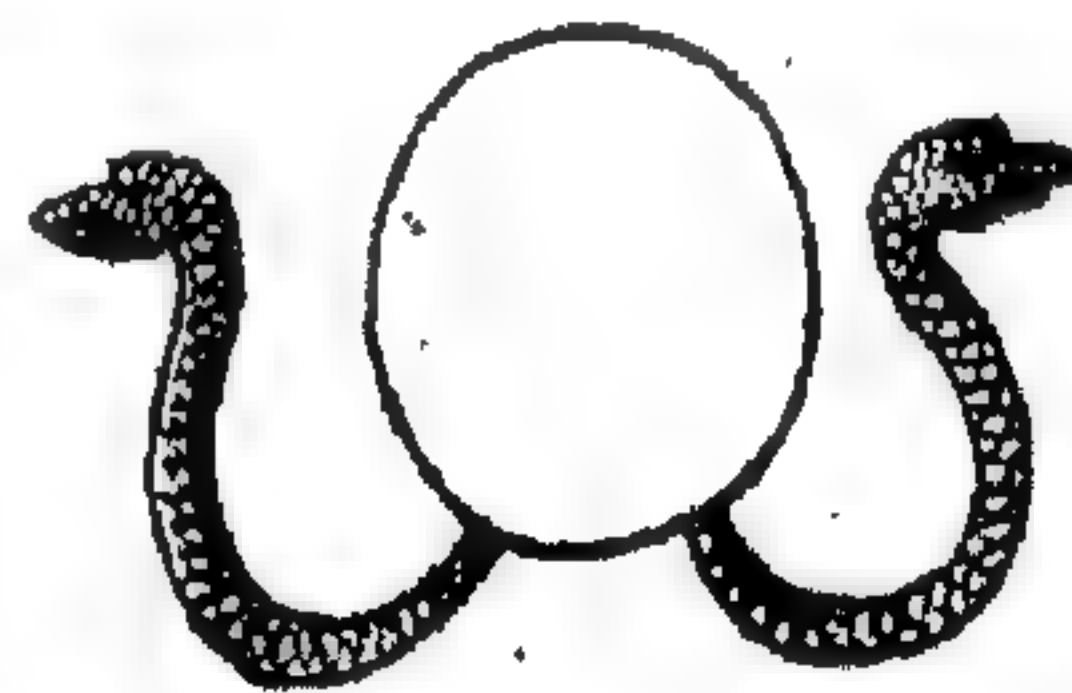
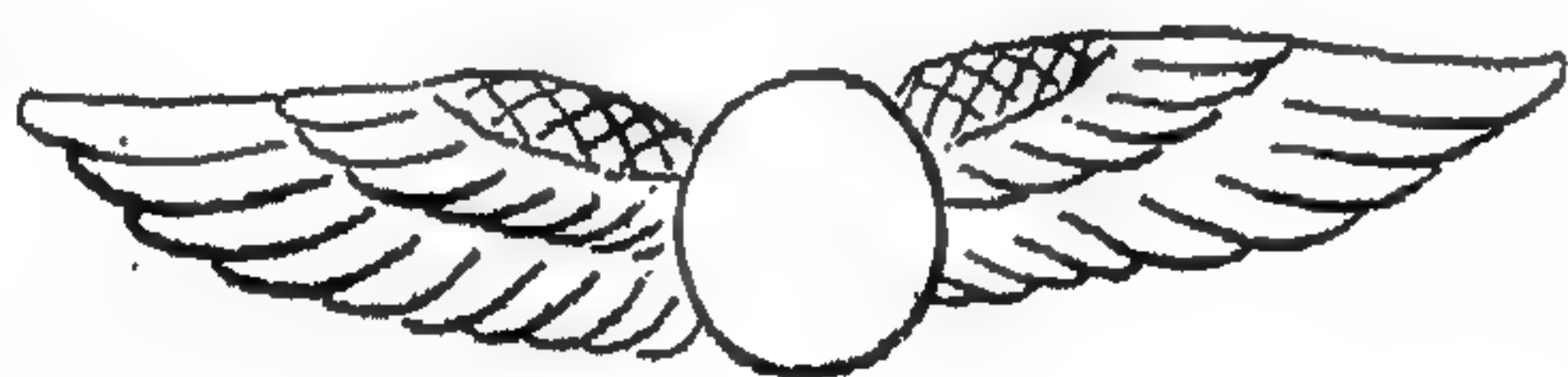
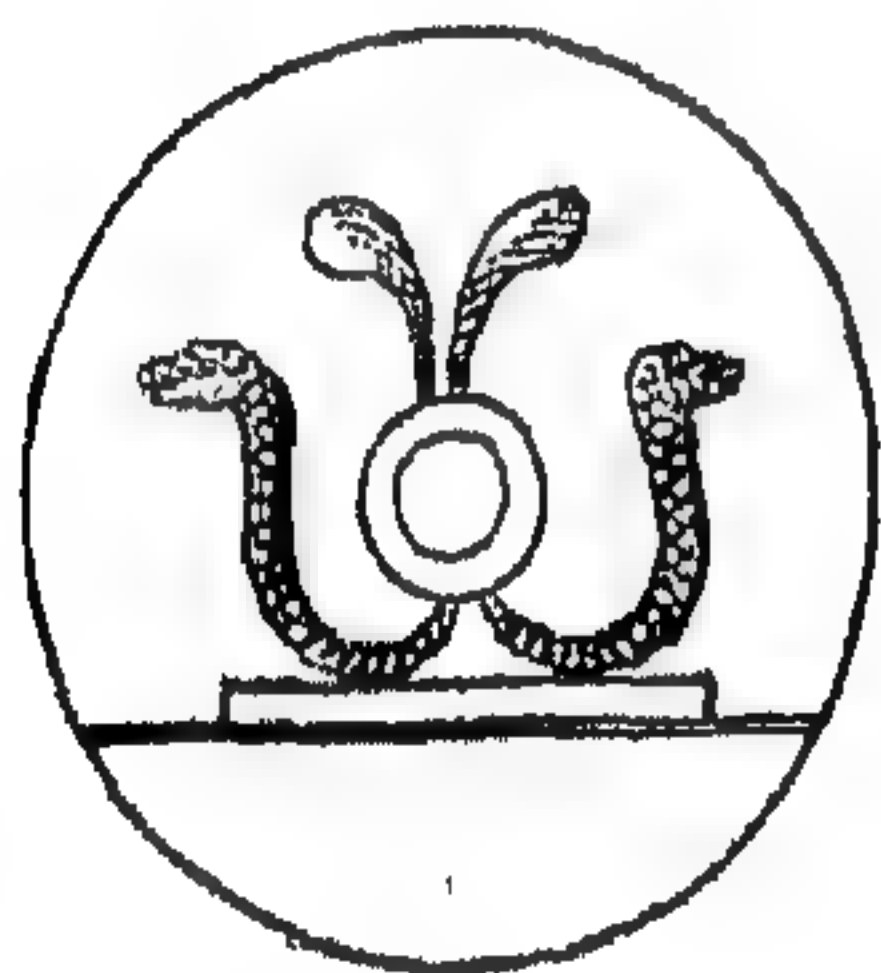
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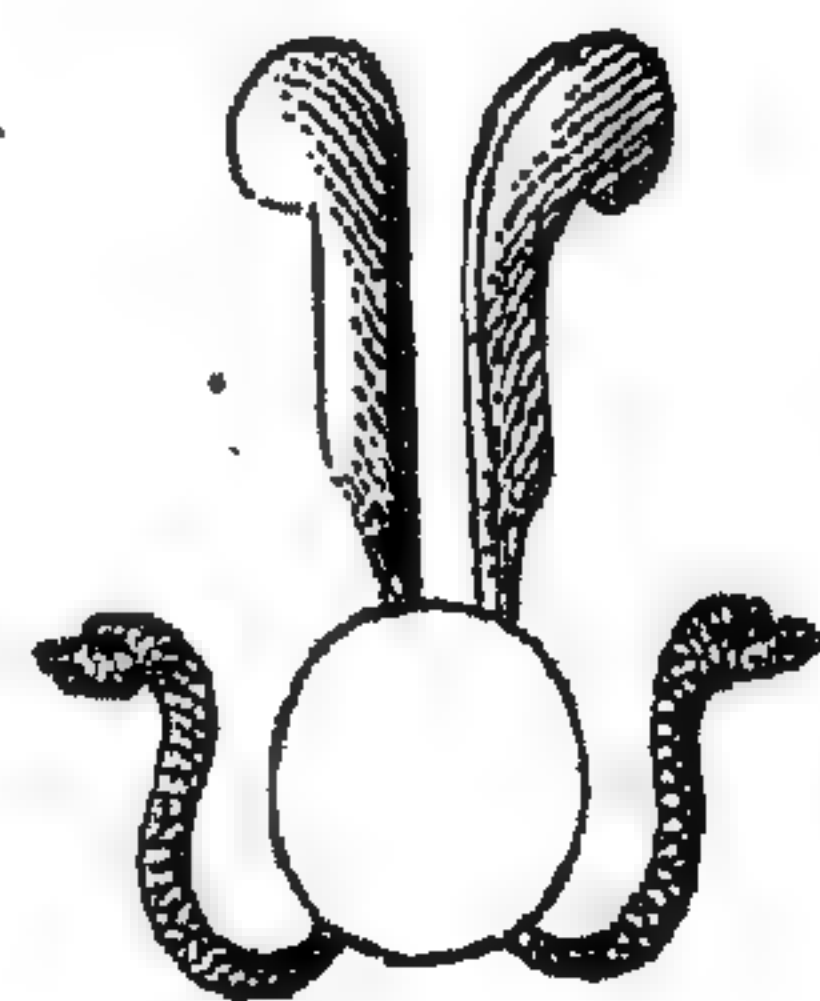
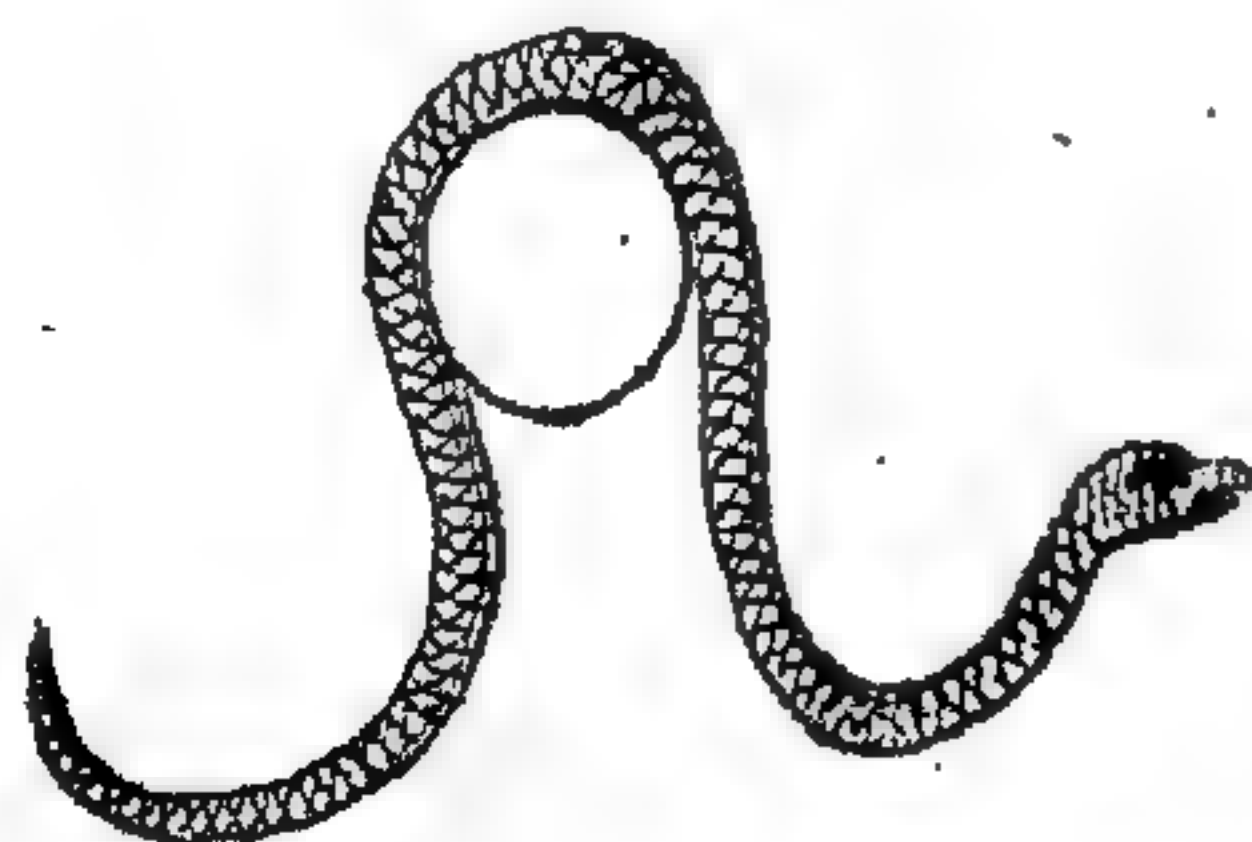
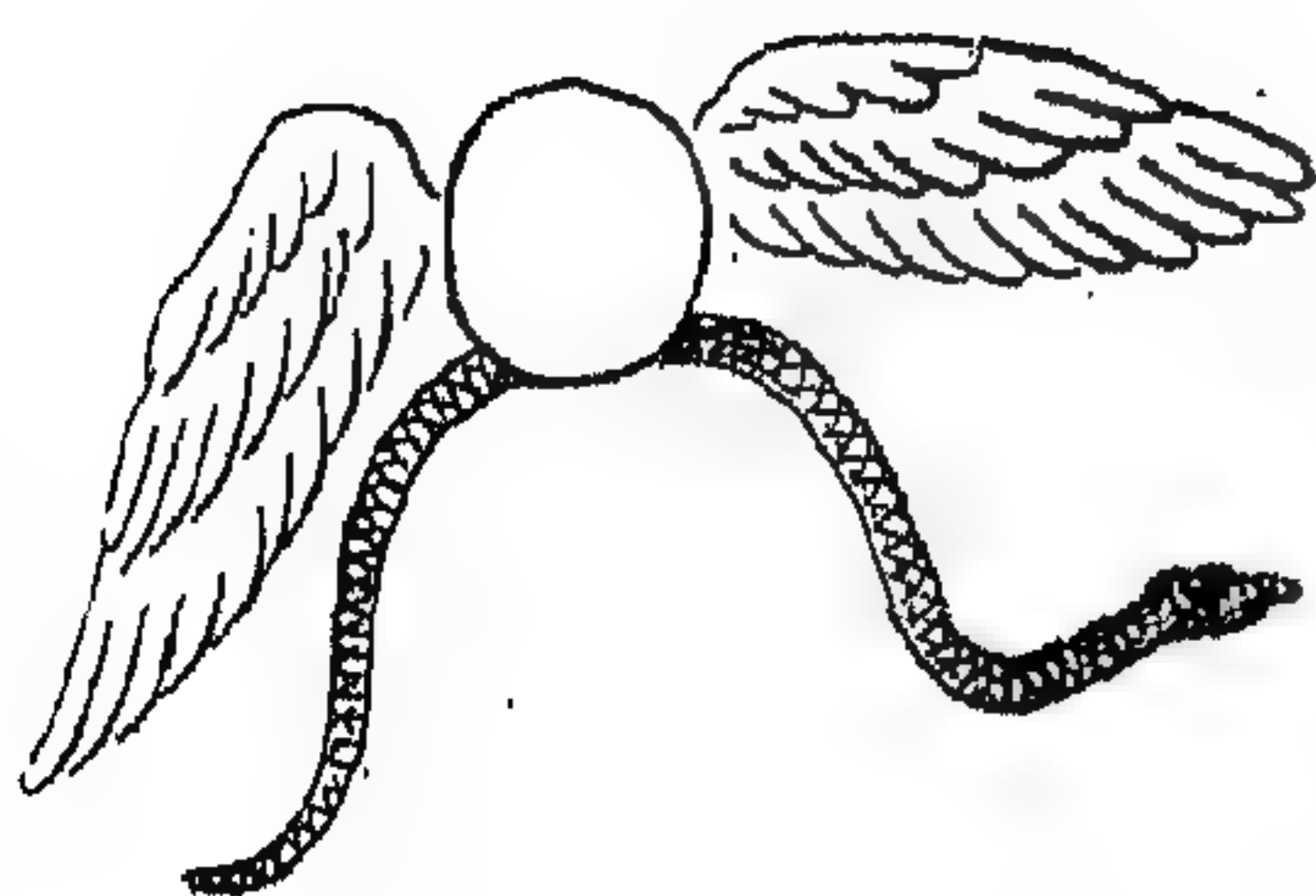
A Chinese Device



From the Ruins of Naki Rustan.



From the Isiac Table.



edly, because they had the Pitan, or serpent, for their⁷⁹ standard. Analogous to this among other nations there were soldiers called⁸⁰ Draconarii. I believe, that in most countries the military standard was an emblem of the Deity there worshiped.

From what has been said, I hope, that I have thrown some light upon the history of this primitive idolatry : and have moreover shewn, that wherever any of these Ophite colonies settled, they left behind from their rites, and institutes, as well as from the names, which they bequeathed to places, ample memorials, by which they may be clearly traced out. It may seem strange, that in the first ages there should have been such an universal defection from the truth ; and above all things such a propensity to this particular mode of worship, this mysterious attachment to the serpent. What is scarce credible, it obtained among christians ; and one of the most early heresies in the church was of this sort, introduced by a sect, called by⁸¹ Epiphanius Ophitæ, by⁸² Clemens of Alexandria Ophiani. They are particularly described by Tertullian, whose account of them is well

⁷⁹ It was the insigne of many countries.

Textilis Anguis

Discurrit per utramque aciem. Sidon. Apollinaris. Carm. 5. v. 409.

⁸⁰ Stent bellatrices Aquilæ, sævique *Dracones*.

Claudian de Nuptiis Honor. et Mariæ. V. 193.

Ut primum vestras Aquilas Provincia vidit,

Defuit hostiles confestim horrere *Dracones*.

Sidon. Apollinaris. Carm. 2. V. 235.

⁸¹ Epiphanius Hæres. 37. P. 267.

⁸² Clemens. L. 7. p. 900.

worth our notice. ⁸³ *Accefferunt his Hæretici etiam illi, qui Ophitæ nuncupantur: nam serpentem magnificent in tantum, ut illum etiam ipsi Christo præferant. Ipse enim, inquiunt, scientiæ nobis boni et mali originem dedit. Hujus animadvertens potentiam et majestatem Moyſes æreum poſuit serpentem: et quicunque in eum aſpexerunt, ſanitatem conſecuti ſunt. Ipſe, aiunt, præterea in Evangelio imitatur serpentis ipſius ſacram poteſtatem, dicendo, et ſicut Moyſes exaltavit serpentem in deſerto, ita exaltari oportet filium hominis. Ipſum introducunt ad benedicenda Euchariftia ſua. In the above we ſee plainly the perverſeneſs of human wit, which deviates ſo induſtriouſly; and is ever after employed in finding expedients to countenance error, and render apoſtaſy plauſible. It would be a noble undertaking and very edifying in its conſequences, if ſome perſon of true learning, and a deep inſight into antiquity, would go through with the hiſtory of the ⁸⁴ ſerpent. I have adopted it, as far as it relates to my ſyſtem, which is in ſome degree illuſtrated by it.*

⁸³ Tertullian de Præſcript. Hæret. c. 47. p. 221.

⁸⁴ Voſſius, Selden, and many learned men have touched upon this ſubject. There is a treatiſe of Philip Olearius de Ophiolatriâ. Alſo Diſſertatio Theologico—Hiſtorico, &c. &c. de cultu ſerpentum. Auctore M. Johan. Chriſtian. Kock. Lipſiæ. 1717.

CUCLOPES or CYCLOPES.

Παλαιότατοι μὲν λέγονται ἐν μέρει τινὶ τῆς χώρας (τῆς Σικελίας) Κυκλωπες, καὶ Λαιστρυγόνες οἰκῆσαι ὧν ἐγὼ οὐ γένος ἔχω εἰπεῖν, οὐδὲ ὅποθεν εἰσηλθόν, ἢ ὅποι ἀπεχώρησαν.
Thucydides. L. 6. p. 378.

THUCYDIDES acquaints us concerning the Cyclopes and Læstrygones, that they were the most ancient inhabitants of Sicily, but that he could not find out their race : nor did he know from what part of the world they originally came, nor to what country they afterwards betook themselves. I may appear presumptuous in pretending to determine a history so remote, and obscure ; and which was a secret to this learned Grecian two thousand years ago. Yet this is my present purpose : and I undertake it with a greater confidence, as I can plainly shew, that we have many lights, with which the natives of Hellas were unacquainted ; besides many advantages, of which they would not avail themselves.

The gigantic Cyclopes were originally Ophitæ, who worshipped the symbolical serpent. They have been represented by the poets, as persons of an enormous ¹ stature, rude and savage in their demeanour, and differing from the rest of mankind in countenance. They are described as having only one large eye; which is said to have been placed, contrary to the usual situation of that organ, in the middle of their foreheads. Their place of residence was upon mount Ætna, and in the adjacent district at the foot of that ² mountain, which was the original region stiled Trinacia. This is the common account, as it has been transmitted by the Poets, as well as by the principal mythologists of Greece: and in this we have been taught to acquiesce. But the real history is not so obvious and superficial. There are accounts of them to be obtained, that differ much from the representations, which are commonly exhibited. The Poets have given a mixed description: and in lieu of the Deity of the place have introduced these strange personages, the ideas of whose size were borrowed from sacred edifices, where the Deity was worshipped. They were Petra, or temples of Cœlus; of the same nature and form as the tower of Orion, which was at no great distance from them. Some of them had the name of ³ Charon, and Tarchon: and they were esteemed Pelorian, from the God Alorus, the same as Cœlus and Py-

¹ Homer. Odyss. L. 10. v. 106.

² Hæc a principio patria Cyclopum fuit. Justin. of the island Sicily. L. 4. c. 2.

³ Ὁς οὐεται μὲν τῇ μονογλήνῃ στεγὰς

Χαρώνας. Lycophron. V. 659. Charon was not a person, but Char-On, the temple of the Sun.

thon. The Grecians confounded the people, who raised these buildings, with the structures themselves. Strabo places them near ⁴ Ætna, and Leontina : and supposes, that they once ruled over that part of the island. And it is certain that a people stiled Cyclopians did possess that ⁵ province. Polyphemus is imagined to have been the chief of this people : and Euripides describes the place of his residence as towards the foot of the mountain : ⁶ *Οἰκεῖς ὑπ' Αἰτνῇ τῇ πυροσάκτῳ Πέτρᾳ*. They are represented as a people savage, and lawless, and delighting in human flesh. Hence it is prophesied by Cassandra, as a curse upon Ulysses, that he would one day be forced to seek for refuge in a Cyclopians ⁷ mansion. And when he arrives under the roof of Polyphemus, and makes inquiry about his host, and particularly upon what he fed ; he is told, that the Cyclops above all things esteemed the flesh of strangers. ⁸ Chance never throws any body upon this coast, says Silenus, but he is made a meal of ; and it is looked upon as a delicious repast. This character of the Cyclopians arose from the cruel custom of sacrificing strangers, whom fortune brought upon their coast. This was practised in many parts of the world, but especially here, and upon the coast of the Lamii in

⁴ *Τῶν περὶ τὴν Αἰτνὴν καὶ Λεοντινὴν Κυκλωπας (δυναστεύσαι)*. Strabo. L. 1. p. 38.

⁵ The province of Leontina called Xuthia. Diodorus. L. 5. p. 291.

⁶ Cyclops V. 297.

⁷ Lycophron. V. 659.

⁸ *Γλυκυτάτα φασὶ τὰ κρέα τῆς ξένης φέρειν*.

Οὐδεὶς μολῶν δευρ', ὅστις ἔκατ' ἔσφαγγη. Euripid. Cyclops. V. 126.

Italy ; and among all the Scythic nations upon the Euxine sea : into all which regions it was introduced from Egypt and Canaan.

But we must not consider the Cyclopians in this partial light : nor look for them only in the island of Sicily, to which they have been by the Poets confined. Memorials of them are to be found in many parts of Greece, where they were recorded as far superior to the natives in science and ingenuity. The Grecians by not distinguishing between the Deity, and the people, who were called by his titles, have brought great confusion upon this history. The Cyclopians were denominated from Κυκλωψ, Cyclops, the same as Cœlius. According to Parmeno Byzantinus he was the God⁹ Nilus of Egypt, who was the same as ¹⁰ Zeus, and Osiris. The history both of the Deity, and of the people, became in time obsolete : and it has been rendered more obscure by the mixed manner, in which it has been represented by the Poets.

It is generally agreed by writers upon the subject, that the Cyclopians were of a size superior to the common race of mankind. Among the many tribes of the Amonians, which went abroad, were to be found people, who were

⁹ The river Nilus was called Triton, and afterwards Nilus. Μετωνομασθη δε απο Νειλος τω Κυκλωπος. Scholia in Apollon. L. 4. v. 268.

Nilus Deorum maximus. Huetii Demons. Evang. Prop. 4. P. 111.

¹⁰ Αιγυπτιε Ζευ, Νειλε. Athenæus. L. 5. p. 203.

Vulcanus—Nilo natus, Opas, ut Ægyptii appellant. Cicero de Naturâ Deor. L. 3. c. 22. Hence Νειλος Κυκλωψ must have been the chief Deity ; and the Cyclopians his votaries and priests.

Νειλοιο τεμενος Κρονιδα. Pindar. Pyth. Ode 4. p. 239. He was no other than Ouranus, and Cœlus.

stiled ¹¹ Anakim, and were descended from the sons of Anac : so that this history, though carried to a great excess, was probably founded in truth. They were particularly famous for architecture ; which they introduced into Greece, as we are told by ¹² Herodotus : and in all parts, whither they came, they erected noble structures, which were remarkable for their height and beauty : and were often dedicated to the chief Deity, the Sun, under the name of Elorus, and P'elorus. People were so struck with their grandeur, that they called every thing great and stupendous, Pelorian. And when they described the Cyclopians as a lofty towering race, they came at last to borrow their ideas of this people from the towers, to which they alluded. They supposed them in height to reach to the clouds ; and in bulk to equal the promontories, on which they were founded. Homer says of Polyphemus,

¹³ Καὶ γὰρ θαυμ' ἐτετυκτο πελωρίον, οὐδὲ ἔωκει
Ἀνδρὶ γε σιτοφαγῷ, ἀλλὰ ῥίῳ ὕληεντι.

Virgil says of the same person,

¹⁴ Ipse arduus, altaque pulsat fidera.

As these buildings were oftentimes light-houses, and had in their upper story one round casement, Argolici clypeï, aut

¹¹ Ἀγερῶν, υἱὸς Ἀνακτος, who was buried in the island Lade near Miletus, is mentioned as a gigantic personage by Pausanias. L. 1. p. 87. Large bones have been found in Sicily ; which were probably the bones of elephants, but have been esteemed the bones of the Cyclopians by Kircher and Fazellus. Fazellus. Dec. 1. L. 1. c. 6.

¹² Herodotus. L. 5. c. 61. He alludes to them under the name of Cadmians.

¹³ Odyss. 10. v. 190.

¹⁴ Æneid. L. 3. v. 619.

Phœbeæ lampadis instar, by which they afforded light in the night-season; the Greeks made this a characteristic of the people. They supposed this aperture to have been an eye, which was fiery, and glaring, and placed in the middle of their foreheads. Hence Callimachus describes them as a monstrous race :

¹⁵ αἶνα Πελωρα,

Περὶ σὶν Ὀσσειοῖσιν εἰκοτὰ· πασι δ' ὑπ' ὀφρύων
Φαεᾶ μενογλήνα σάκει ἰσά τετραβοεῖω.

The Grecians have so confounded the Cyclopiian Deity with his votaries, that it is difficult to speak precisely of either. They sometimes mention him as a single person; the same as Nilus of Egypt, who was esteemed the father of the Gods. At other times they introduce a plurality, whom they still represent as of the highest antiquity, and make the brethren of Cronus : ¹⁶ Κυκλωπες—οἱ ἀδελφοὶ ἦσαν τῷ Κρόνῳ, τῷ πατρί τῷ Διός. Proclus in Photius informs us, that, according to the ancient mythology of the Auctores Cyclici, the giants with an hundred hands, and the Cyclopes were the first born of the ¹⁷ Earth and Cœlus. But in these histories every degree of relation has been founded upon idle surmises; and is uniformly to be set aside. The Cyclo-

¹⁵ Hymn in Dian. V. 51.

Μένος δ' ὀφθαλμὸς μέσσω ἐπέκειτο μετώπῳ. Hesiod. Theogon. V. 143.

Clemens Alexandrinus tells us, that Homer's account of Polyphemus is borrowed from the character of Saturnus in the Orphic poetry. Strom. L. 6. p. 751.

¹⁶ Scholia in Æschyl. Prometh. P. 56.

¹⁷ Παιδες Οὐρανοῦ, καὶ Γῆς.

pian Deity was ¹⁸ Ouranus, and the Cyclopians were his priests and votaries: some of whom had divine honours paid to them, and were esteemed as Gods. Upon the Isthmus of Corinth was an ancient temple; which seems to have been little more than a *ταφος* or high altar, where offerings were made to the Cyclopian ¹⁹ Deities. People of this family settled upon the southern coast of Sicily at Camarina; which some have supposed to have been the Hupereia of Homer, where the Pheaciæns once resided.

²⁰ 'Οι πρην μὲν ποτ' ἐναίον ἐν εὐρυχορῷ Ὑπερείᾳ,

Ἀγχι Κυκλωπῶν ἀνδρῶν ὑπερηνόρεοντων.

But there is no reason to think, that the city Hupereia was in Sicily; or that the Pheaciæns came from that country. The notion arose from a common mistake. All the Greek, and Roman, Poets, and even Strabo with other respectable writers, have taken it for granted, that the Cyclopians of Homer were near Ætna in Sicily. Others except to their being near Ætna; and insist, that they were in the vicinity of Erix upon the opposite part of the island. But Homer does not once mention the island during his whole account of the Cyclopes: nor does Ulysses arrive in Sicily, till after many subsequent adventures. That there were

¹⁸ Ἐξ ἧς αὐτῷ (Οὐρανῷ) τρεῖς παῖδες γινώσκουσιν ἑκατονταχεῖρας, καὶ τρεῖς ἑτέρας ἀποτίκτεσι Κυκλωπας. Proclus in Photio. C. ccxxxix. p. 982.

Euripides makes them the sons of Oceanus.

Ἴν' οἱ μόνωπες ποντίε παῖδες Θεῶν

Κυκλωπες οἰκῶσ' ἀντρ' ἐρημῇ, ἀνδρόκτονοι. Cyclops. V. 21.

¹⁹ Καὶ δὴ Ἴερον ἐστὶν ἀρχαῖον, Κυκλωπῶν καλεσμένος βωμος, καὶ θύσιν ἐπ' αὐτῷ Κυκλωπῶν. Pausanias. L. 2. p. 114.

²⁰ Odyss. Z. V. 5. Ὑπερείαν, οἱ μὲν τὴν ἐν Σικελίᾳ Καμαρίνην. Schol. ibid.

Cyclopians near Ætna is certain : but those mentioned by Homer were of another country, and are represented as natives of the continent though his account is very indeterminate and obscure. There were probably people of this family in many parts of Sicily, especially about the city Camarina. They seem to have been of the Anakim race, and worshippers of the Sun. Hence they were stiled Camarin, and their chief city Camarina, which was so called from a city of the same name in ²¹ Chaldea, the Ur of the Scriptures. Polyphemus is mentioned as a musician and a shepherd ; but of a savage and brutal disposition : which character arose from the cruel rites practised by the Cyclopians. According to ²² Bacchylides it was said, that Galatus, Illyrius, and Celtus were the sons of Polyphemus. By this was certainly signified, that the Galatæ, Illyrii, and Celtæ, were of Cyclopians original, and of the Anakim race ; all equally Amonians. Lycophron mentions the cave of this personage, by which was meant an ancient temple ; and he calls it ²³ *μονογληνὸς σεγὰς Χαρώνος* : *the habitation of Charon, a personage with one eye*. But here, as I have often observed, the place is mistaken for a person ; the temple for the Deity. Charon was the very place ; the ancient temple of the Sun. It was

²¹ *Ἐν πόλει τῆς Βαβυλωνίας Καμαρινῆς, ἣν τινὰς λέγειν πόλιν Οὐριαν.* Alexand. Polyhist. apud Euseb. Præp. Evan. L. 9. p. 418.

²² *Natalis Comes.* L. 9. p. 510. By the Celtæ are meant those of Iberia : *οψιγονοὶ Τίττηνες* of Callimachus.

²³ *Lycoph. V. 659.* Appian mentions a nation of Cyclopians in Illyria, who were near the Pheacians.

there-

therefore stiled Char-On from the God, who was there worshiped; and after the Egyptian custom an eye was engraved over its portal. These temples were sometimes called Charis, ²³ *Χαρις*; which is a compound of Char-Is, and signifies a prutaneion, or place sacred to Hephaestus. As the rites of fire were once almost universally practised, there were many places of this name, especially in ²⁴ Parthia, Babylonia, and Phrygia. The Grecians rendered Char-Is by *Χαρις*, a term in their own language, which signified grace and elegance. And nothing witnesses their attachment to ancient terms more than their continually introducing them, though they were strangers to their true meaning. The Arimaspians were Hyperborean Cyclopians; and had temples named Charis, or Charisia, in the top of which were preserved a perpetual fire. They were of the same family as those of ²⁵ Sicily, and had the same rites; and particularly worshiped the Ophite Deity under the name of ²⁶ Opis. Aristeas Proconnesius wrote their history; and among other things mentioned that they had but one eye, which was placed in their graceful forehead.

²³ The liba made in such temples were from it named Charisia. *Χαρισίον, είδος πλακυντων.* Hesych.

²⁴ In Parthia, *Καλλισπη, Χαρις.* Appian. Syriac. P. 125.

Φρυγίας πόλις Χαρις. Steph. Byzant.

Charisiae in Arcadia. Ibid. The island Cos, called of old Caris. Ibid.

²⁵ Herodotus. L. 4. c. 13. *Αριμασπας ανδρας μονοφθαλμους.*

Strabo. L. 1. p. 40. *Ταχα δε και τες μονομματας Κυκλωπας εν της Σκυθικης ιστοριας μετεμνησθεν (Ομηρος.)*

²⁶ *Ουπις τε, Λοξω τε, και ευαιων Έκαεργη.* Callimach. H. in Delon. V. 292.

²⁷ Οφθαλμον δ' ἐν' ἑκάστος εχει χαριεντι μετωπῳ.

How could the front of a Cyclopiān, one of the most hideous monsters that ever poetic fancy framed, be stiled graceful? The whole is a mistake of terms: and what this writer had misapplied, related to Charis, a tower; and the eye was the casement in the top of the edifice, where a light, and fire were kept up. What confirmed the mistake was the representation of an eye, which, as I have mentioned, was often engraved over the entrance of these temples. The chief Deity of Egypt was frequently represented under the symbol of an eye, ²⁸ and a scepter. I have observed; that Orion was supposed to have had three fathers, merely because a tower, sacred to him in Sicily, and called Tor-Pator, was altered to Τριπατωρ; which change seemed to countenance such an opinion. The Cyclopiāns were of the same region in that island; and their towers had undoubtedly the same name: for the Cyclopiāns were stiled ²⁹ Τριτοπατερες, and were supposed to have been three in number. Some such mistake was made about the towers stiled Charis: whence the Grecians formed their notion of the Graces. As Charis was a tower sacred to fire; some of the Poets have supposed a nymph of that name, who was beloved by

²⁷ Casaubon. not. in Strabon. L. 1. p. 40.

Μενωπα τραπεζον Αριμασπον. Æschyl. Prineth. P. 49.

²⁸ Τει γαρ βασιλεα και κυριον Οσιριν οφθαλμῳ και σκηπτρῳ γραφουσιν. Plutarch. Isis et Osiris. P. 354.

²⁹ Lycophron. V. 328. See Suidas.

Φιλοχορος Τριτοπατορας παντων γεγοιεναι πρωτες. Etymolog. Mag. See Meursii not. in Lycophron. V. 328. Παισει Τριπατρει φασ γαρ Κανδαρος.

Vulcan."

Vulcan. Homer speaks of her as his wife: ³⁰ *Χαρις—Καλη, ἣν ὠπυιε περικλυτος Ἀμφιγυηεις*. But Nonnus makes her his mistress; and says, that he turned her out of doors for her jealousy.

³¹ *Ἐκ δὲ δομῶν ἐδίωκε Χάριν ζήλημονα νυμφην*.

The Graces were said to be related to the Sun, who was in reality the same as Vulcan. The Sun among the people of the east was called Hares, and with a guttural Chares: and his temple was stiled Tor-Chares. But as Tor-Pator was changed to Tripator; so Tor-Chares was rendered Tri-chares, which the Greeks expressed *Τριχαρις*; and from thence formed a notion of three Graces. Cicero says that they were the daughters of night, and Erebus: but Antimachus, more agreeably to this etymology, maintained, that they were the offspring of the Sun and light; ³² *Αἰγλης καὶ Ἡλίου θυγατέρας*. These seeming contradictions are not difficult to be reconciled.

The Amonians, wherever they settled, were celebrated

³⁰ *Iliad*. Σ. v. 382. and Ξ. V. 275. See Pausan. L. 9. p. 781.

³¹ *Nonni Dionysiaca*. L. 29. p. 760.

The Graces and the Furies (*Charites et Furiae*) were equally denominated from the Sun, and fire; and in consequence of it had joint worship in Arcadia. Pausan. L. 8. p. 669. *Charis*, *Χαρις*, of the Greeks was the same personage as *Ceres* of the Romans. She was also called *Damarer*, and esteemed one of the Furies. Pausan. L. 8. p. 649.

³² Pausanias. L. 9. p. 781. So *Coronis* is said to have been the daughter of *Phlegyas*. Pausan. L. 2. p. 170: and *Cronus* the son of *Apollo*. L. 2. p. 123. *Chiron* the son of *Saturn*; *Charon* the son of *Erebus* and night. The hero *Charisius*, the son of *Lycaon*, which *Lycaon* was no other than *Apollo*, the God of light. These were all places, but described as personages; and made the children of the Deity, to whom they were sacred.

for

for their superiority in science; and particularly for their skill in building. Of this family were Trophonius, and his brother Agamedes, who are represented as very great in the profession. They were truly wonderful, says ³³ Pausanias, for the temples, which they erected to the Gods; and for the stately edifices, which they built for men. They were the architects, who contrived the temple of Apollo at Delphi, and the treasury constructed to Urius. They were, I make no doubt, some of those, who were stiled Cyclopians; as the people under this appellation were far the most eminent in this way. When the Sibyl in Virgil shews Æneas the place of torment in the shades below, and leads him through many melancholy recesses, we find that the whole was separated from the regions of bliss by a wall built by the Cyclopians. The Sibyl accordingly at their exit tells him,

³⁴ Cyclopum educta caminis

Mænia conspicio.

From hence we find that they were the reputed builders of the infernal mansions; which notion arose from the real buildings, which they erected. For all the ideas of the ancients about the infernal regions, and the torments of hell, were taken from the temples in each country; and from the rites, and inquisition, practised in them. But the Cyclopians were not merely imaginary operators. They founded several cities in Greece; and constructed many temples to

³³ Δεινὰς Θεοῖς τε ἱερά κατασκευασσάσθαι, καὶ βασιλεία ἀνθρώποις· καὶ γὰρ τῷ Ἀπολλωνί τὸν Ναόν ὠκοδόμησαντο τὸν ἐν Δελφοῖς, καὶ Ὑρίῳ τὸν Θησαυρόν. Pausan. L. 9. p. 785.

Turres, ut Aristoteles, Cyclopes (invenerunt). Pliny. L. 7. c. 56.

³⁴ Virgil. Æn. L. 6. v. 630.

the Gods, which were of old in high repute. They were so much esteemed for their skill, that, as the Scholiast upon Statius observes, every thing great and noble was looked upon as Cyclopiān : ³⁵ *quicquid magnitudine suā nobile est, Cyclopiū manu dicitur fabricatum*. Nor was this a fiction, as may be surmised ; for they were in great measure the real architects. And if in the room of those portentous beings the Cyclopes, *Κυκλωπες*, we substitute a colony of people called Cyclopiāns, we shall find the whole to be true, which is attributed to them ; and a new field of history will be opened, that was before unknown. They were undoubtedly a part of the people stiled Academians, who resided in Attica ; where they founded the Academia, and Ceramicus, and introduced human sacrifices. Hence we are informed, that the Athenians in the time of a plague sacrificed three virgin daughters of Hyacinthus at the tomb Geræstus, the ³⁶ Cyclops. But Geræstus was not a person, but a place. *Γεραῖστος* is a small variation for Ker-Astus ; and signifies the temple of Astus the God of fire. It was certainly the ancient name of the place, where these sacrifices were exhibited : and the Taphos was a Cyclopiān altar, upon which they were performed. The Cyclopiāns are said to have built the ancient city Mycene, which Hercules in Seneca threatens to ruin.

— ³⁷ *quid moror ? majus mihi*

³⁵ Lutatius Placidus in Statii Thebaïd. L. 1. p. 26.

³⁶ *Τας Ὑακινθας κόρας—ἐπὶ τὸν Γεραῖστον τὴν Κυκλωπιῶν τάφον κατέσφαξαν.*
Apollodorus. L. 3. p. 205.

³⁷ Hercules furens. Act. 4. V. 996.

Bellum Mycenis restat, ut Cyclopea

Everfa manibus mænia nostris concidant.

Nonnus speaks of the city in the same light :

³⁸ ΣΤΕΥΜΑΤΙ ΤΕΙΧΙΟΕΝΤΙ ΠΕΡΙΖΩΣΘΕΝΤΑ ΜΥΚΗΝΗ,
ΚΥΚΛΩΠΩΝ ΚΑΝΟΝΕΣΣΙ.

The gate of the city, and the chief tower were particularly ascribed to them : ³⁹ ΚΥΚΛΩΠΩΝ ΔΕ ΚΑΙ ΤΑΥΤΑ ΕΡΓΑ ΕΙΝΑΙ ΛΕΓΟΥΣΙΝ. *These too are represented as the work of the Cyclopians.* They likewise built Argos ; which is mentioned by Thyestes in Seneca as a wonderful performance.

⁴⁰ Cyclopum sacras

Turres, labore majus humano decus.

All these poetical histories were founded in original truths. Some of them built Hermione, one of the most ancient cities in Greece. The tradition was, that it was built by ⁴¹ Hermion the son of Europs, or Europis, a descendant of Phoroneus, and Niobe ; and was inhabited by Dorians, who came from Argos : in which history is more than at first appears. The city stood near a stagnant lake, and a deep cavern ; where was supposed to be the most compendious passage to the shades below : ⁴² ΤΗΝ ΕΙΣ ΑΪΔΑ ΚΑΤΑΒΑΣΙΝ ΣΥΝΤΟΜΟΝ. The lake was called the pool of Achcrusia ; near

³⁸ Nonni Dionysiaca. L. 41. p. 1068.

Euripides stiles the walls of Argos Ουρανία :

Ἰνα τείχεα λαίνα, Κυκλωπεί, ουρανία γέρονται. Troades. V. 1087.

³⁹ Pausanias. L. 2. p. 146.

⁴⁰ Seneca Thyestes. Act. 2. V. 406.

⁴¹ Εντος δε το Ισθμου της Τροιζηνος ὁμορος εστιν Ἑρμιονη· Οικιστην δε της αρχαιας πελαγος Ἑρμιονεις γενεσθαι φασιν Ἑρμιονα Ευρωπος. Pausan. L. 2. p. 191.

⁴² Strabo. L. 8. p. 573. It was inhabited by people particularly stiled Ἀλεις, or men of the sea ; who were brought thither by Druops Arcas.

to which and the yawning cavern the Cyclopians chose to take up their habitation. They are said to have built ⁴³ Tyrins; the walls of which were esteemed no less a wonder than the ⁴⁴ pyramids of Egypt. They must have resided at Nauplia in Argolis; a place in situation not unlike Hermione above mentioned. Near this city were caverns in the earth, and subterraneous passages, consisting of ⁴⁵ labyrinths cut in the rock, like the syringes in Upper Egypt, and the maze at the lake Mæris: and these too were reputed the work of Cyclopians. Pausanias thinks very truly, that the Nauplians were from Egypt. ⁴⁶ Ἦσαν δὲ οἱ Ναυπλῖεις, ἐμοὶ δοκεῖν, Αἰγυπτιοὶ τὰ παλαιότερα. *The Nauplians seem to me to have been a colony from Egypt in the more early times.* He supposes that they were some of those emigrants, who came over with Danaüs. The nature of the works, which the Cyclopians executed, and the lake, which they named Acherusia, shew plainly the part of the world, from whence they came. The next city to Nauplia was Træzen, where Orus was said to have once reigned, from whom the country was called Oraia: but Pausanias very justly thinks, that it was an Egyptian history; and that the region was denominated from ⁴⁷ Orus of Egypt, whose worship undoubt-

⁴³ Pausan. L. 2. p. 147. Κυκλωπῶν μὲν ἐστὶν ἔργον. P. 169.

See Strabo. L. 8. p. 572. Τειχίσαι διὰ Κυκλωπῶν.

⁴⁴ Τὰ τεῖχη τὰ ἐν Τίρυνθι—οὐδὲ οὐτὰ ἐλαττονος θαύματος (τῶν Πυραμίδων). Pausanias. L. 9. p. 783.

⁴⁵ Εφεξῆς δὲ τῇ Ναυπλίᾳ, τὰ σπηλαία, καὶ οἱ ἐν αὐτοῖς οἰκοδομητοὶ λαβυρινθοὶ. Κυκλωπεῖα δ' ὀνομαζοσιν. Strabo. L. 8. p. 567.

⁴⁶ Pausanias. L. 4. p. 367.

⁴⁷ Ἐμοὶ μὲν οὖν Αἰγυπτίον φαίνεται, καὶ οὐδ' αὖτως Ἑλληνικὸν ὄνομα Ὠρος εἶναι. κτλ. Pausan. L. 2. p. 181.

edly had been here introduced. So that every circumstance witnesses the country, from whence the Cyclopians came. Hence when ⁴⁸ Euripides speaks of the walls of ancient Mycene, as built by the Cyclopians after the Phenician rule and method: the Phenicians alluded to were the Φοινικες of Egypt, to which country they are primarily to be referred. Those who built Tiryns are represented as seven in number; and the whole is described by Strabo in the following manner. ⁴⁹ Τίρυνθι ὀρμητηρίῳ χρησασθαι δοκεῖ Πρωίτος, καὶ τειχίσαι διὰ Κυκλωπῶν· οὓς ἑπτα μὲν εἶναι, καλεῖσθαι δὲ Γαστροχειρας, τρεφομένους ἐκ τῆς τέχνης. *Prætus seems to have been the first, who made use of Tiryns, as an harbour; which place he walled round by the assistance of the Cyclopians. They were seven in number, stiled Gastrocheirs; and lived by their labour.* Hesychius in some degree reverses this strange name, and says, that they were called Εγχειρογασερες. The Grecians continually mistook places for persons, as I have shewn. These seven Cyclopes were, I make no doubt, seven Cyclopians towers built by the people, of whom I have been treating. Some of them stood towards the harbour to afford light to ships, when they approached in the night. They were sacred to After, or ⁵⁰ Astarte; and stiled Astro-caer, and Caer-

⁴⁸ Κυκλωπῶν βαθρα.

Φοινικὶ κανόνι καὶ τυκοῖς ἡρμοσμένα.

Eurip. Herc. Furens. V. 944.

⁴⁹ Strabo. L. 8. p. 572.

⁵⁰ Many places were denominated from After; such as Asteria, Asterion, Asteris, Astræa, Astarte. See Steph. Byzantinus. Αστέριον, πόλις Θετταλίας.— ἡ τὴν Πιρραία. Idem. Αστέριον, ἡ Δηλος, καὶ ἡ Κρήτη, ἐκαλεῖτο. Hesychius. Δη-
λας

Caer-After; out of which the Greeks formed Γαστροχειρ, and Εγχειρογαστηρ; a strange medley made up of hands, and bellies. Strabo in particular having converted these buildings into so many masons, adds, ⁵¹ Γαστροχειρας, τρεφομενους εκ της τεχνης. *They were honest bellybanded men, industrious people, who got their livelihood by their art.* These towers were erected likewise for Purait, or Puratheia, where the rites of fire were performed: but Purait, or Puraitus, the Greeks changed to Προϊτος; and gave out that the towers were built for ⁵² Proetus, whom they made a king of that country.

I imagine, that not only the common idea of the Cyclopians was taken from towers and edifices; but that the term Κυκλωψ, and Κυκλωπις, Cuclops, and Cuclopiis, signified a building or temple; and, from thence the people had their name. They were of the same family as the Cadmians, and Phoenices; and as the Hivites, or Ophites who came from Egypt, and settled near Libanus and Baal Hermon,

λος Αστεριη. Callimach. H. in Delon. V. 37. and 40. Asteria signifies the island of After.

⁵¹ L. 8. p. 572.

⁵² Pausanias mentions the apartments of the daughters of Proetus. L. 2. p. 169. But the daughters of Proetus were properly the virgins who officiated at the Purait, the young priestesses of the Deity.

The Sicilian Cyclopes were three, because there were three towers only, erected upon the islands called Cyclopum Scopuli; and that they were lighthouses is apparent from the name which still remains: for they are at this day stiled Faraglioni, according to Fazellus. The Cyclopes of Tiryns were seven, as we learn from Strabo; because the towers probably were in number so many. From this circumstance we may presume, that the ideas of the ancients concerning the Cyclopians were taken from the buildings, which they erected.

upon the confines of Canaan. They worshiped the Sun under the symbol of a serpent: hence they were stiled in different parts, where they in time settled, Europeans, Oropians, Anopians, Inopians, Afopians, Elopian; all which names relate to the worship of the Pytho Ops, or Opis. What may be the precise etymology of the term *Κυκλωψ*, Cuclops, I cannot presume to determine. Cuclops, as a personage, was said to have been the son of ⁵³ Ouranus and the earth: which Ouranus among the Amonians was often stiled Cœl, or Cœlus; and was worshiped under the forementioned emblem of a serpent. Hence the temple of the Deity may have been originally called Cu-Cœl-Ops, Domus Cœli Pythonis; and the priests and people Cucelopians. But whatever may have been the purport of the name, the history of these personages is sufficiently determinate.

There was a place in Thrace called ⁵⁴ Cuclops, where some of the Cyclopiæ race had settled: for many of the Amonians came hither. Hence Thrace seems at one time to have been the seat of science: and the Athenians acknowledged, that they borrowed largely from them. The natives were very famous; particularly the Pierians for

⁵³ The Cyclopiæ buildings were also called Ouranian. *Κυκλωπεία τῆς Ὀυρανίας τείχεα*. Euripid. *Electra*. V. 1158.

⁵⁴ Both Cuclops, and Cuclopes, was the name of a place. We may therefore, I think, be pretty well assured, that the Cyclopiæ were from hence denominated. And as sacred places had their names from the Deity, to whom they were dedicated, it is very probable, that the Cyclopiæ towers were named from Cœlus Ops, the Deity there worshiped: for I have shewn, that this people were the reputed children of Ouranus, and Cœlus,

their

their musick, the Peonians for pharmacy, and the Edonians for their rites and worship. Those, who went under the name of Cyclopes, probably introduced architecture; for which art they seem to have been every where noted. There was a fountain in these parts, of which Aristotle takes notice, as of a wonderful nature. ⁵⁵ *Εν δὲ Κυκλωψι τοῖς Θραξὶ κρηνιδίον ἐστίν, ὕδωρ ἐχὼν, ὃ τῇ μὲν ὀψεί καθαρόν, καὶ διαφανές, καὶ τοῖς ἄλλοις ὅμοιον· ὅταν δὲ πῖνῃ τι ζῶον ἐξ αὐτῆς, παραχρημα διαφθείρεται.* *In the region of the Cyclopians of Thrace is a fountain, clear to the eye, and pure, and in no wise differing from common water: of which however if an animal drinks, it is immediately poisoned.* There is another account given by Theopompus; who speaks of the people by the name of the Chropes, which is a contraction for Charopes. He says, that even going into the water was fatal. ⁵⁶ *Θεοπόμπος ἰσχυρεῖ κρηνὴν ἐν Χρωψί τῆς Θρακίης, ἐξ ἧς τὰς λυσταμένους παραχρημα μεταλλάσσειν.* *Theopompus mentions a fountain among the Charopes of Thrace, in which if a person attempts to bathe, he immediately loses his life.* I have taken notice of this history, because we find, that the persons, who are called ⁵⁷ Cuclopes by one writer, are stiled Char-opes by another, and very justly: for the terms are nearly of the same purport. The Charopes were denominated from a temple, and place called Char-Ops, or Char-Opis, locus

⁵⁵ Aristoteles de mirabil. auscult. P. 732.

⁵⁶ In excerptis apud Sotionem. See not. Meursii in Antigoni Carystii. P. 183.

⁵⁷ Of the Cyclopians of Thrace see Scholia in Euripid. Orest. V. 966. Κυκλωπες, Θρακικὸν ἔθνος. Also Scholia in Statia Theb. L. 2. p. 104.

Dei Pythonis : and the Cyclopes were, as I have before supposed, denominated from Cu-Cœl-Ops, or Cu-Cœl-Opis, the temple of the same Deity. They were both equally named from the Ophite God, the great object of their adoration, and from the temple, where he was worshiped.

The head of Medusa in Argolis is said to have been the work of the ⁵⁸ Cyclopians. This seems to have been an ancient hieroglyphical representation upon the temple of Caphisus. It was usual with the Egyptians and other Amonians to describe upon the Architrave of their temples some emblem of the Deity, who there presided. This representation was often an eagle, or vulture ; a wolf, or a lion ; also an heart, or an eye. The last, as I have shewn, was common to the temples of ⁵⁹ Osiris, and was intended to signify the superintendency of Providence, from whom nothing was hid. Among others the serpent was esteemed a most salutary emblem : and they made use of it to signify superiour skill, and knowledge. A beautiful female countenance surrounded with an assemblage of serpents was made to denote divine wisdom, which they stiled Meed, and Meet, the Μητις of the Greeks. Under this characteristic they represented an heavenly personage, and joined her with Eros, or divine Love : and by these two they supposed that the present mundane system was produced. Orpheus speaks of this Deity in the masculine gender :

⁵⁸ Παρα δὲ τοῖς ἱεροῖς τῆς Κηφισσοῦ Μεθυσθῆς λίθῳ πεποιημένη κεφαλὴ. Κυκλωπῶν φασὶν εἶναι καὶ τὰτο ἐργον. Pausan. L. 2. p. 156. Κηφισσος, Doricè Καφισσος, vel Καφιστος : from Caph-Isis, Petra Deæ Isidis.

⁵⁹ Ἡελίου, ὃς παντ' ἐφορᾷ καὶ παντ' ὑπακβεῖ. Homer. Odyss. L. Λ. v. 108.

⁶⁰ Καὶ Μητις, πρῶτος γενετῶρ, καὶ Ἐρως πολυτερεπής.

On this account many ancient temples were ornamented with this curious hieroglyphic: and among others the temple of Caphifus.⁶¹ in Argolis. Caphifus is a compound of Caph-Isis, which signifies Petra Ifidis, and relates to the same Deity as Metis. For we must not regard sexes, nor difference of appellations, when we treat of ancient deities.

⁶² Ἀρσην μὲν καὶ θηλὺς ἐφύς, πολεματοκε Μητι.

⁶³ Παντοφύης, γενετῶρ πάντων, πολυώνυμε Δαίμον.

I have taken notice that the Cyclopians of Thrace were stiled Charopes; which name they must have received from their rites, and place of worship. Char-Opis signifies the temple of the Python, or serpent: and we find that it was situated near a poisonous pool. It was sacred to the Sun: and there were many temples of this name in ⁶⁴ Egypt, and other countries. The Sun was called Arez; and the lion, which was an emblem of the Sun, had the same denomina-

⁶⁰ Orphic Fragment. 6. V. 19. the same as Phanes, and Dionusius. Frag. 8. V. 2. Schol. ibid.

⁶¹ Hence the stream and lake of Cephifus in Bœotia were stiled ὕδατα καὶ λίμνη Κηφισσίδος: by the ancient Dorians expressed Καφ-ισίδος, from Καφ-Ισις.

⁶² Orphic Hymn. 31. V. 10.

⁶³ Hymn. 10. V. 10. Metis was the same as Pan:

Meed-Ous, whence came Μεδουσα, is exactly analogous to Cotinousa, Aithousa, Alphiousa, Ampelousa, Pithecousa, Scotousa, Arginousa, Lampadousa, Amathousa, Ophioufa, Asterousa; and signifies the temple of Metis, or divine wisdom. After-Ous was a temple on Mount Caucasus: Amath-Ous, the same in Cyprus: Ampel-Ous, a temple in Mauritania: Alphi-Ous, in Elis: Achor-Ous, in Egypt: all dedicated to the Deity under different titles.

⁶⁴ Χασμασι λεοντειοις τὰ τῶν ἱερῶν θύρωματα κοσμεῖσιν (οἱ Αἰγυπτιοί.) Plutarch. Isis et Osiris. P. 366.

tion :

tion: and there is reason to think, that the device upon Charopian temples was sometimes a lion. Homer undoubtedly had seen the fierce figure of this animal upon some sacred portal in Egypt; to which he often alludes, when he speaks of a Charopian lion.

⁶⁵ Ἀρκτοίτ', ἀγροτεροί τε Συεε, χαροποὶ τε Λεόντες.

The devices upon temples were often esteemed as talismans, and supposed to have an hidden, and salutary influence, by which the building was preserved. In the temple of Minerva at Tegea was some sculpture of Medusa, which the Goddess was said to have given, ⁶⁶ ἀναλωτὸν εἰς τὸν πάντα χρόνον εἶναι (τὴν πόλιν); *to preserve the city from ever being taken in war.* It was probably from this opinion, that the ⁶⁷ Athenians had the head of Medusa represented upon the walls of their acropolis: and it was the insigne of many cities, as we may find from ancient coins. The notion of the Cyclopes framing the thunder and lightning for Jupiter arose chiefly from the Cyclopians engraving hieroglyphics of this sort upon the temples of the Deity. Hence they were represented as persons,

⁶⁵ Odyss. A. V. 610. It is a term which seems to have puzzled the commentators. Χαροποὶ, ἐπιπληκτικαί, φοβεροί. Scholiast. Ibid. It was certainly an Amonian term: and the Poet alluded to a Charopian temple.

Τῆς δ' ἦν Τρεῖς κεφαλαί, μία μὲν χαροποῖο λεόντος. Hesiod. Theogon. V. 321. Homer, in another place mentions,

Λυκῶν κλαγγὴν, χαροπῶν τε Λεόντων. Hymn. eis Μητέρα θεῶν. V. 4.

As a lion was from hence stiled Charops, so from another temple it was named Charon. Χαρων ὁ λέων. Hesych. Achilles is stiled Αἰχμητὴς Χαρων, Lycoph. V. 260. a martial Charonian Lion.

⁶⁶ Pausan. L. 8. p. 696.

⁶⁷ Pausan. L. 1. p. 49.



MEDUSA.

From a Gem in the Collection of
His GRACE the Duke of MARLBOROUGH.

James Basire sculp

⁸ 'Οἱ Ζηνὶ βροντὴν τ' ἔδοσαν, τεύξαν τε κεραυνόν.

The Poets considered them merely in the capacity of blacksmiths, and condemned them to the anvil. This arose from the chief Cyclopiān Deity being called Acmon, and Pyracmon. He was worshiped under the former title in Phrygia; where was a city and district called Acmonia, mentioned by Alexander ⁶⁹ Polyhistor. The Amazonians paid the like reverence: and there was a sacred grove called Acmonium upon the ⁷⁰ Thermodon, which was held in great repute. He was by some looked upon as the offspring of heaven; by others worshiped as Ouranus, and Coelus, the heaven itself: and Acmonides was supposed to have been his ⁷¹ son, whom some of the mythologists made the ruling spirit of the earth. Hence Simmias Rhodius introduces Divine Love displaying his influence, and saying, that he produced

⁶⁸ Hesiod. Theogon. V. 141. Scholia Apollon. L. i. v. 730.

Κυκλωπες τοτε Διι μεν διδρασι βροντην, και αστραπην, και κεραυνον. Apollodorus. L. i. p. 4.

⁶⁹ See Stephanus. Ακμονια πολις Φρυγιας. κτλ. He styles Acmon Ακμονα τον Μανews. Manes was the chief Deity of Lydia, Lycia, and Persis; and the same as Menes of Egypt.

There was a city Acmonia in Thrace. Ptol. L. 5. p. 138.

⁷⁰ Εστι και αλλο Ακμονιον αλσος περι Θερμαδοντα. Steph. Byzant. Apollonius takes notice of Αλσεος Ακμονιοιο. L. 2. v. 994. Here Mars was supposed to have married Harmonia the mother of the Amazonians.

⁷¹ Acmonides is represented as a patronymic; but there is reason to think that it is an Amonian compound, Acmon-Ades, Acmon the God of light, the same as Coelus, Cronus, and Osiris. Acmon and Acmonides were certainly the same person: Ακμων Κρονος, Ουρανος. Hesych. Ακμονιδης, ο Χαρων, και ο Ουρανος. ibid. He was the Cyclopiān God, to whom different departments were given by the mythologists. Charon Cyclops is mentioned by Lycophron. V. 659. above quoted.

Acmonides, that mighty monarch of the earth, and at the same time founded the sea. ⁷² Λευσσε με τον Γας τε βαρυσερυσ Ανακτ' Ακμονιδαν, ταν αλα θ' εδρασαντα.

Acmon seems to have been worshiped of old at Tiryns, that ancient city of Greece, whose towers were said to have been built by the Cyclopians. For Acmon was the Cyclopians Deity; and is represented by Callimachus as the tutelary God of the place, though the passage has been otherwise interpreted.

⁷³ Τοιος γαρ αει Τιβυνθιος Ακμων

Εσηκε προ πυλων.

The term has commonly been looked upon as an adjective; and the passage has been rendered Talis Tirynthius indefessus, which is scarce sense. Callimachus was very knowing in mythology, and is here speaking of the Cyclopians God Acmon, whom he makes the θεος προπυλαιος, or guardian Deity of the place. It was the same God, that was afterwards called Hercules, and particularly stiled Tirynthius, to whom Callimachus here alludes under a more ancient name.

As the Cyclopians were great artists, they probably were famous for works in brass, and iron: and that circumstance in their history may have been founded in truth. The Idæi Dactyli were Cyclopians: and they are said to have first forged metals, and to have reduced them to common ⁷⁴ use; the

⁷² Simmiæ Rhodii Πτερυγια. Theocritus. Heinsii. P. 214.

⁷³ Callimachi Hymn. in Dianam. V. 146.

⁷⁴ Δακτυλοι Ιδαιοι Κρηταεες. Apollonius Rhod. L. I. v. 1129.

the knowledge of which art they obtained from the fusion of minerals at the burning of mount⁷⁵ Ida. Whether this was an eruption of fire from the internal part of the mountain, or only a fire kindled among the forests, which crowned its summit, cannot be determined. It was an event of ancient date; and admitted, as a remarkable epocha, in the most early series of chronology. From this event the Curetes, and Corybantes, who were the same as the⁷⁶ Idæi Dactyli, are supposed to have learned the mystery of fusing and forging metals. From them it was propagated to many countries westward; particularly to the Pangæan mountains, and the region Curetis, where the Cyclopians dwelt in Thrace: also to the region Trinacia and Leontina near Ætna, which they occupied in Sicily.

Thus have I endeavoured to shew the true history⁷⁷ and antiquity of this people: and we may learn from their

The Scholiast upon this Poet takes notice of only three; of which one was Acmon:

Κελμῖς, Δαμναμενεὺς τε μέγας, καὶ ὑπερβίος Ἀκμῶν,

Οἱ πρῶτοι τέχνην πολυμήτιος Ἡφαίστιο

Εὐρον ἐν βρεΐῃσι ναπαῖς ἰοέντα σιδήρον,

Ες πυρὶ τ' πνέγκαν, καὶ ἀριπρεπὲς ἔργον ἐδείξαν.

These verses are quoted from the ancient author, ὁ τὴν φορῶνιδά συνθεῖς.

Diodorus Siculus, L. i. p. 333. says, that some made the Idæi Dactyli ten in number; others an hundred.

⁷⁵ Clemens Alexand. Strom. L. i. p. 401. Strabo. L. 10. p. 725.

⁷⁶ Strabo. L. 10. p. 715. They are by Tatianus Assyrius spoken of as the Cyclopes, and the same invention attributed to them. Χαλκευεῖν Κυκλωπες (ἐδίδαξαν). P. 243.

Fabricam ferrariam primi excogitârunt Cyclopes. See Hoffman. Ferrum.

⁷⁷ Κυκλωπες, Θρακικὸν ἔθνος, ἀπὸ Κυκλωπος βασιλεὺς ἔως ὀνομαζόμενοι.— πλείονες δὲ αὐτῶν ἐν τῇ Κρητῖδι ἦσαν δὲ ἈΡΙΣΤΟΙ ΤΕΧΝΙΤΑΙ. Schol. in Euripid. Orest. V. 966.

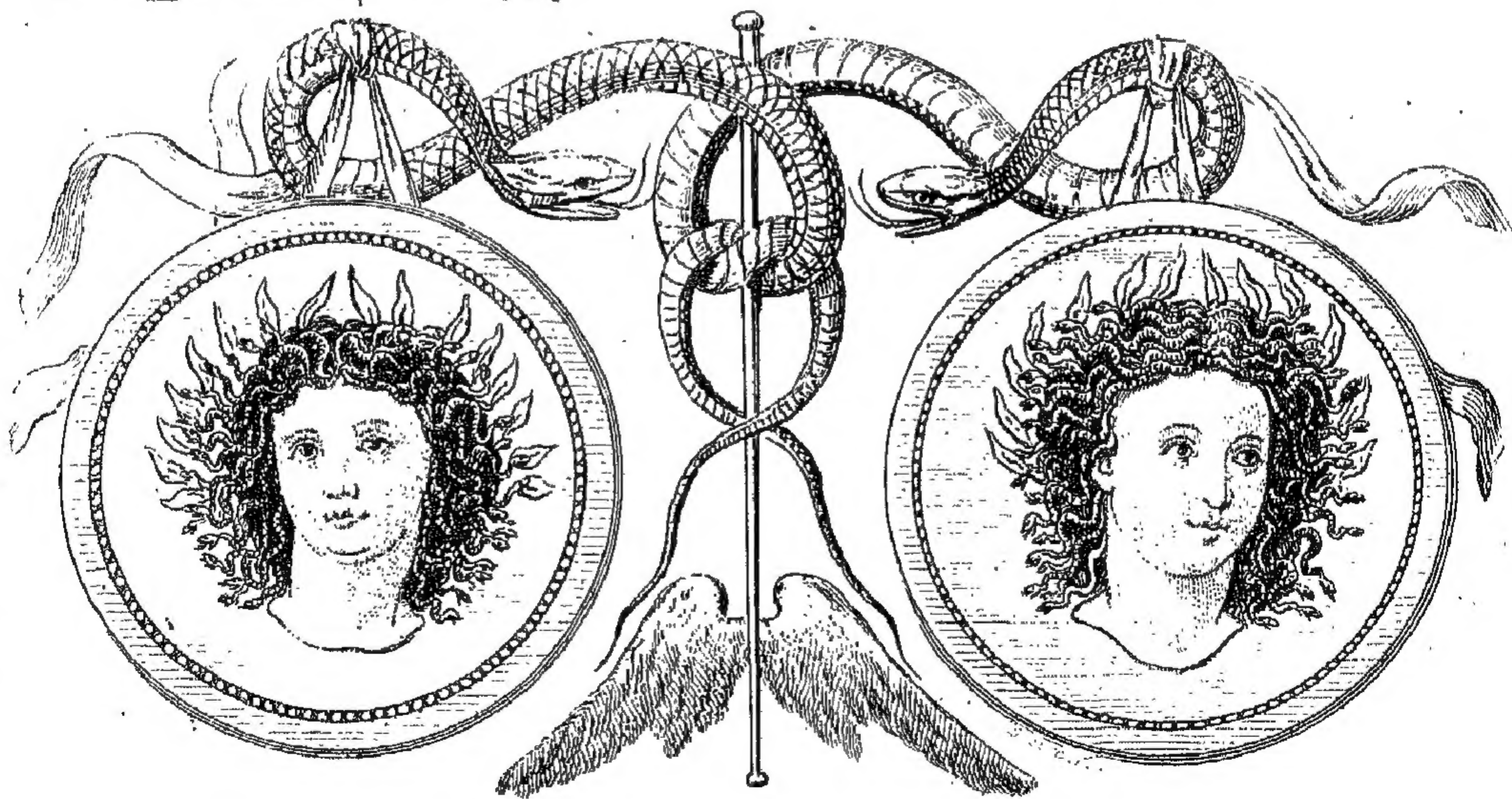
their works, ⁷⁸ that there was a time, when they were held in high estimation. They were denominated from their worship: and their chief Deity among other titles was stiled Acmon, and Pyracmon. They seem to have been great in many sciences: but the term Acmon signifying among the Greeks an anvil, the Poets have limited them to one base department, and considered them as so many blacksmiths. And as they resided near Ætna, they have made the burning mountain their forge.:

⁷⁹ Ferrum exercebant vasto Cyclopes in antro,
Brontesque, Steropesque, et nudus membra Pyracmon.

Mention is afterwards made των εκ της Κερητιδος Κυκλωπων. The Curetes worshiped Cronus: so that Cronus and Cuclops, were the same. See Porphyry de Abstin. L. 2. p. 225.

⁷⁸ They are said to have made the altar upon which the Gods were sworn, when the Titans rebelled against Jupiter. Scholiast upon Aratus. P. 52. In memorial of this altar an Asterism was formed in the Sphere, denominâted ἑωμος, ara.

⁷⁹ Virgil Æn. L. 8. v. 424.



END OF THE FIRST VOLUME.